



The Arte

of Rhetorike, for the vse of
all suche as are studious of
Eloquence, sette forth
in Englishe, by

THOMAS

WILSON.

1579.

And now newlie sette forth
again, with a Prologue
to the Reader.

¶ Imprinted at London,
by Ihon Kingston.

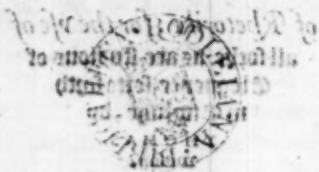
Anno Dñi.

1563.



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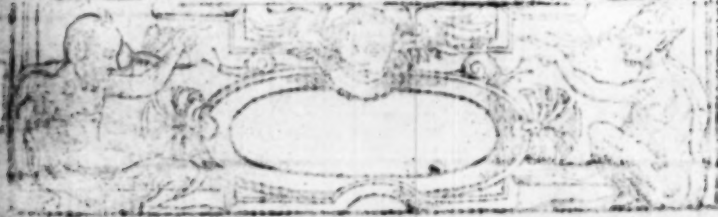
THE



TO THE
HONORABLE
THE LORDS OF THE
TREASURY

OF THE
COMMONS OF GREAT
BRITAIN

IN PARLIAMENT
ASSEMBLED



To the right ho-

nourable Lorde, Iohn Dudley, Lorde

of the Erie of warlike and

Maister of the horse to the kyn-

ges Paieitie: your assu-

red so commaunde,

THOMAS
Moulton.



Ben Pirthus King of the Ciprottes,
made battaile againste the Roma-
nes, and could neither by force of ar-
mes, nor yet by any policie win cer-
tain strong holdes: he used common-
lie to sende one Cineas (a noble Or-
atour, and sometymes Scholer to
Demosthenes) to perswade with the
Captaines and people, that were by

them, that they should give up the said holdes, or townes, with-
out fight or resistance. And so it came to passe, that through
the pithie eloquence of this noble Oratour, divers strong Ca-
stelles and Fortresses, were peaceably given up, into the han-
des of Pirthus, whiche he should have founde, verie harde and
tedious to winne by the sword. And this thyng was not with-
rthus himselfe ashamed in his common talke, to the praise of the
said Oratour, openly to confesse: allegging that Cineas, tho-
rough the eloquence of his tongue, hadde moored vnto hym,
then ever hymselfe should els have beene able, by force to sub-
due. Good was that Oratour, whiche could doe so moche: and
wise was that kynge, whiche would be soche a meane. For, if
the worthinesse of Eloquence maie moue vs, what worthier
thyng can there bee, then with a woode to winne Cities, and
whole countries: If profite maie perswade, what greater gain
can we haue, then without bloodshed achieve to a conqueste: If
pleasure maie prouoke vs, what greater delite doe we knowe,

A. y. then

then to see a whole multitude, with the onely talke of a man, ransomed and redeemed, whiche waie he lieth helle to haue the: Boldely they make adventure, and without feare step forth, to offer that vnto your Lordshippe, whiche for the dignitee is so excellent, and so; the vleso necessarie: that no man ought to be without it, whiche either shall beare rule ouer many, or muste haue to doe with matters of a Realme. Consideryng therefore, your Lordshippes high estate, and worthy calling, I knowe nothyng moze sitting with your honour, then to the gifte of good reason and vnderstandyng, wherewith we see you notable imbued, to soigne the perfection of Eloquent utteraunce. And because that aswell by your Lordshippes most tender imbracyng, of all soche as bee learned, as also by your right studious exercises, you dooe evidently declare, not onely what education you haue, of all learning and excellent qualities in general, but also what a specialle desire and affection, you beare to Eloquence: I therefore, comittende to your Lordshippes tuition and patronage, this treatise of Rhetorike, to the ende that ye maye gette some furtheraunce by the same, and I also be discharged of my sayd fall promise, this lasse yere made vnto you. For whete as it pleased you, among other talke of learning, earnestlie to wishe, that ye might one daye see the preceptes of Rhetorike, sette forth by me in Englishe, as I had earst doon the rules of Logike: haupng in my countrie the last Sommer, a quiett tyme of vacation, with the right worshipfull Sir Edward Dinnocke knight: I translated so moche, as my leasure might serue thereunto, not onely to declare my good harte, to the satisfiying of your requeste in that behalfe, but also thought that your motion, to helpe the towardnesse of some other, not so well furnished as your Lordship is.

For, as touchyng your self, by the tyme that perfecte experience, of manifold and waighe matters of the common weale, shall haue encreased the Eloquence, whiche already doeth naturally flowe in you: I doubt nothyng, but you will so farre be better then this my booke, that I shall not onely bloushe to challenge you for a Scholer, in the Arte of Rhetorike, by me rudely

A Prologue to the reader.

Is set forth: but also bee diuised to sette this simple treatise, to
your Lordship to schoole, that it maie learne Rhetorique of your
vailie talke, finding you soche an Oratour in your speache, as
greate clarkes doe declare, what an Oratour should be.

In the meane season, I shall right humble beseeche
your good Lordship, to be a patrone and de-
fendour, of these my labours, to you de-
dicated: as I shall be a continuall
petitioner vnto almighty

God, for your pre-
seruation,
and
long re-
uerence.

A. 15.

My dear woman is to be
dinner of 12 in book. The
John given on A to 1000 in
to be 1000 in book.

In Oxford have I bene where money I spent much

In halfe a yeare my charges great

This yeare say I will make our wealth go on a crutch
and for supplie to sell our wheat.

By me Thomas M. Myse.

1608. Any day

1608

14
26
24

18

Q

1743
1608
135

1743

*A Prologue to the
Reader.*



GR E A T E may their boldnesse be thought, that seeke without feare to set forth their knowledge: and suffer their doyngs to be seen, thei care not of whom. For, not onelie thereby doe thei bypyng menne to thinke, that thei stande moche in their owne conceipt, but also thei seme to assure themselves, that all menne will like, what soeuer they write. **W**herein thei commit twoo greate faultes: the one is, that thei are proude: the other is, that thei are fond. For, what greater pride can there bee, then for any manne, to thynke hymself to be wiser, then all menne liuyng? **W**hat greater folie can be immagined, then for one to thinke, that all menne will like, what soeuer he writeth? Soche are thei for the moste part by all likelihode, that doe set forth the bookes. **W**herin thei doe bothe betraie theim selues, and also giue greate occasion to the world, to talke largely of them. **B**ut al those that doe write, are not soche as I saie, nor meane not as I thynke, as the whiche are wise and learned menne, writing onely vnder the correccion of others, to edifie their neighbour, and not sekynge in any wise their owne glozie. **N**either all that be readers, wil talke their pleasures, but rather state their iudgements, and wepe thyngs with reason. **S**ome perhappes make like the writer, if his doynge be good, but the moste part vndoubtedly, muste of force bee offended, as the whiche are corrupte of iudgemente, bicause thei are nought. **W**hen soche as seeke the greatest praise, for writing of bookes, should dooe beste in my simple minde, to write foolish the toles, for then the moste parte, would beste esteeme theim. **A**nd herein perhappes may I gette some aduantage, that in my young yeres, haue been bolde to set forth my simple fantasies. For, in folie I dare compare with the proudest; & in pride I dare matche with hym, that is moste foolish: not doubtyng to finde soche fellows, that not onelie

A. iij.

will

A Prologue to the reader.

Will seke to be egall vnto me, and perhappes excell me, but also soeche as will therein right well esteeme me.

34 Cicero in his second booke de Oratore, bringeth in one Lucilius, a pleasaunte and merie conceipted manne, who saileth, that he would not haue soeche thynges as he wroote to be redde, either of those that wer excellently learned, or of them that wer altogether ignoraunt. For, that the one would thinke moze of his doynge, and haue a farther meanyng with hym, then euer the aucthour self thought: the other taking the booke in his hande, would vnderstande nothyng at all, beeyng as meeete to reade aucthours, as an Ass to plate on the Organes. This man in thus sayng, had some reason. But I beeyng somewhat acquainted with the world, haue founde out an other sozte of menne, whom of all others, I would be lothe should reade any of my dolings: especially soeche thynges as either touched Chyrist or any good doctrine. And those are soeche malicious folke, that loue to finde faults in other mennes matters, and seuen peres together will kepe theim in store, to the vtter vndoing of their chyristia brother: not myndyng to read for their better learning but seekyng to depzaue whatsoeuer they finde, and watchyng their tyme, will take beste aduantage, to vndooe their neighbour. Soeche men I saie of al others, would I bee lothe to haue the sight, of any myne earnestte dooynges, if I could tell how to forbid them, or how to bynder them of their purpose.

Twoo peres pass, at my beeyng in Italie, I was charged in Rome to come, to my greate daunger and vtter vndoing (if Gods goodnesse had not been the greater) to haue wrytten this booke of Rhetorike, and the Logike also, for the whiche I was compted an heretike, not withstanding the absolucion graunted to all the realme, by Pope Iulie the thirde, for al former offences or practises deuiled againste the holie mother Church, as they call it. A strange matter, that thinges doern in Englad seuen peres before, and the same vniuersallie forgotten, should after wardes be laied to a mannes charge in Rome. But what can not malice doe? What will not the wilfull deuise, to satisfy their myndes, so; vndoing of others: God be my Iudge. I had

A Prologue to the reader.

had then as little feare (although death was presente, and the
torments at hande, wherof I felte some smarte) as euer I had
in all my life before. For, when I sawe those that did seeke my
death, to bee so maliciously sette, to make soche poore shifts,
for my readier dispatche, and to burden me with those backe
reckenings: I tooke soche courage, and was so bolde, that the
Iudges then did make marvaile at my stoutnesse, and then
hoping to bring doune my greate harte, tolde me plainlie, that I
was in farther perille, then wherof I was alware, and sought
thereupon to take aduantage of my woordes, and to bring
me in daunger by all meanes possible. And after longe deba-
tyng with me, they tolled me at any hande, to submit my self
to the holie father, and the deuoute Colledge of Cardinalles.
For, other wise there was no remedie. With that beyng ful-
lie purposed, not to yelde to any submission, as one that little
trusted their colourable deceipt: I was as ware as I could be
not to bitter any thing for mine own harme, for feare I should
come in their daunger. For, then either should I haue died, or
els haue denied, bothe openlie and shamefullie, the known
truth of Christ and his Gospell. In the ende by Gods grace, I
was wonderfully deliuered, through plain force of the worthy
Romaines (an enterpryse heretofore in that sorte neuer atten-
pted) beyng then without hope of life, and moche lesse of liber-
bertie. And now that I am come home, this boke is shewed me
and I desired to looke vpon it, so amende it, where I thought
mete. Amende it, quoth I: spair, let the boke first amende it self, and
make me amender. For, surely I haue no cause, to acknow-
lege it for my boke, bicause I haue so smarted for it. For, where
I haue been euill handled, I haue moche a doe, to shewe my
self frendlie. If the soone were the occasion, of the fathers im-
prisonment, would not the father be offended with hym: think
you? Or at the least, would he not take heed, how hereafter he
had to doe with hym? Others neuer gette moze by bookes
then I haue doen: it were better be a Cartter, then a Scholer, for
wooldie profite. A barnte childe feareth the fire, and a beaten
Dogge, escheweth the whippe. Now therfore, I will none of
A. b. this

A Prologue to the reader.

this booke from henceforth, I will none of hym I sale: take
hym that list, and we are hym that will. And by that tyme that
haue paled for hym so dearely, as I haue doen, they will bee as
wearie of hym, as I haue been. Who that toucheth witch, shal
befiled with it, and he that goeth in the Sunne, shalbe Sunne
burnt; although he thinke not of it. So they that will read this,
or soche like bookes, shal in the ende, bee as the bookes are.
What goodnes is in this treatise, I can not without dainglo-
ria reposte, neither will I meddle with it, either hotte or colde.
As it was, so it is, and so bee it still hereafter for me: so that I
heare no more of it, and that it be not yet ones again cast in my
dispe. But this I sale to others, as I am assured they wil laugh
that will read it: so if the world should tourne (as God forbide)
they wer most like to wepe, that in all pointes would follo-
w it. I would bee lothe that any manne should hurte hymself, for
my doynges. And therefore, to auoide the world for al partes,
the beste wer neede ones to looke on it: for then I am assured;
no manne shal take harme by it. But I thinke some shal read
it, before whom I dooe washe my handes, if any harme should
come to them hereafter, and let them not saie, but that they are
warned. I neuer harde a manne yet troubled for ignorance in
religion. And yet me thinkes, it is as great an heresie, not to
know God, as to erre in the knowledge of God. But some per-
happes, maie saie vnto me: Sir, you are moche to be blamed,
that are so fearfull, and doe take soche perilles before hande, to
discourage menne from well doyng. I answer: My mynd is
not to discourage any man, but onely to shewe, howe I haue
bee tried for this bookes sake, tanquam per ignem. For in dede
the prison was on fire, when I came out of it, and where as I
feared fire most (as who is he that doeth not feare it) I was de-
liuered by fire and swoorde together. And yet notwithstanding
am I; that baryng been thus swinged, and restrained of liber-
tie: I would faine rather ballarde my life presently hereafter, to
dye vpon a Turk; then to abide again without hope of liber-
tie, soche painfull imprisonment for euer. So that I haue now
got courage with suffering damage, and made my self as po-
se,

A Prologue to the reader.

see, verie willing from hence to the to dye: being then brought
onely but in feare of death. Thei that loue sorrow vpon sorrow:
God sende it theim. For my parte, had rather be without sense
of grief, then for euer to lye in grief. And I thinke the troubles
before death, beyng long suffered, and without hope continued,
ar worse a great deale, the present death it self can be especial-
ly to hym that maketh little accompte of this life, and is well
armed with a constaunte mynde to Godwarde. Thus I haue
talked of my self, more then I needed, some will saie, and yet
not more (maie I well saie) then I haue needed in deede. For I
was without all help, and without al hope, not onely of liber-
tie, but also of life, and therefore, what thing needed I not? With
what wordes sufficientlie, could I sette forthe my needes?
GOD be praised, and thanks be giuen to him onely, that not
onely hath deliuered me, out of the Lodes mouth: but also hath
brought Englands, my deare countrie, out of greates bondage
and forrein bondage.

And GOD laue the Quenes Maiestie, the realm, and the
scattered flocke of Christe, and graunte, O mercifull GOD,
an vniuersall quietnesse of mynde, perfect agreemente in
doctrine, and amendment of our liues, that we maie,
bee all one Shepsefolde, and haue one Pastour
Jesus, to whom with the father, and the
holle Ghoste, bee honour and glo-
rie, worlde without eande.

Amen. This tenth
of December.

Anno Dñi,

1560.

Eloquence firste

GIVEN BY GOD, AND

after losse, by manne, and

losse repaired by
God againe.



An (in whom is poured the breath of life) was made at his firste beynge an everliuyng creature, vnto the likeness of God, endued with reason, and appointed to be ouer all other thynges liuyng. But after the falle of our first father, thine so crept in, that our knowledge was muche darkened, and by corruption of this our flesh, mannes reason and entendement, were bothe ouerwhelmed. At what tyme God beynge sore greued with the follie of one man, pitties of his mere goodnesse, the whole state and posteritee of mankind. And therefore to bere as though the wicked suggestion of our Chyualie enemye, the wayfull friction of Gods glorie, was altogether losse: It pleased our heauenlie Father, to repaire mankinde of his free mercie, and to graunte an everliuyng enheritaunce, vnto all suche as would by constaunte faith, seeke earnestlie thereafter. Longe it was, ere that man knewe hymself, beynge destitute of Goddes grace, so that all thynges wared sauage, the yearth vntilled, societee neglected, Goddes wille not knowen, manne againste manne, one againste an other, and all againste order. Some liued by spoule, some like brute beastes, grafed vpon the grounde, some went naked, some rouned like woodoses, none did any thyng by reason, but moste did what thei could, by manhode. Some almosse, considered the everliuyng GOD, but all liued moste commonlie after their owne luste. By death thei thought that all thynges ended, by life thei looked for none other liuyng. None remembred the true obseruacion of Medlocke, none

tendered

The Preface.

tendered the education of their children, Latours were not regarded, true dealing was not ones vsed. For vertue, vice bare place, for right and equitie, might vsed and hostile. And therefor, where his manne through reason, might haue vsed order; man through folie fell into error: And thus for lacke of skill, and for want of grace, euill so preuailed, that the Deuill was most esteemed, and God either almost vnknown among them all, or els nothing feared among some. Therefore, euen now when man was thus past all hope of amendement, God still tendering his stone tooke remembrance, stirred by his faithfull and elect, to perswade with reason, all menne to societie. And gaue his appointed ministers knowledge, bothe to see the natures of men, and also graunted them the gifte of vterance that they might with ease, winne folke at their will, and frame them by reason to all good order.

And therefore, where as men lined brutishly in open selues hauing neither hous to shroude them in, nor attyre to clothe their backs, nor yet any regard to seke their beste auail: these appointed of God, called the together by vterance of speche, and perswaded with them what was good, what was bad, and was gainefull for mankynde. And although at firste, the rude could hardly learne, and either for strangenesse of the thing, would not gladly receiue the offer, or els for lacke of knowledge, could not perceiue the goodnesse: yet beeing somewhat drawen, and delited with the pleasantnesse of reason, and the sweetenes of vterance: after a certain space, that became thorevolved nature and good aduisement, of wilde, sober, of cruell, gentle, of foolles, wise: and of beastes, menne: soche force hath the tongye, and soche is the power of Eloquence and Reason, that moste men are forced, euen to yeelde in that, whiche moste standeth against their wille. And therefore, the poetes doe feigne, that Hercules beeing a manne of greatesse wisdomme, had all men linked together by the eares in a chain, to drawe them and leade them euen as he lusted. For, his witte was so great his tongue so eloquent, and his experience soche, that no one man was able to withstande his reason, but every one was rather

The Preface.

rather by then to dooe that, whiche he would, and to will that, whiche he did: agreyng to his aduise, bothe in worde & worke, in all that euer they were hable.

Neither can I see, that menne could haue been brought, by any other meanes, to liue together in fellowshipp of life, to maintaine Cities, to deale truly, and willingly to obeye one another, if men at the first had not by Arte and eloquence persuaded that, whiche they fully ofte founde out by reason. For, what manne I praise you, beyng better hable to maintain him self, by valiaunte courage, then by liuyng in hals subiection: would not rather loke to rule like a Rorde, then to liue like an vnderlyng: If by reason he were not perswaded, that it beho- ueth euery manne, to liue in his owne vocation: and not to seke any higher roume, then whereunto he was at the first appoynted: Who would digge and delue, fro moone till eueninge? Who would trauaile and toyle, with the sweate of his browes? yea, who would so; his kynges pleasure, aduenture and harsarde his life, if witte had had not so swonne menne, that they thought nothing moe needefull in this worlde, no; any thyng whereunto they were moe bounden: then here to liue in their ductie, and to train their whole life, accordyng to their calling. Wherefore, whereas men are in many thinges weake by nature, and subiecte to moche infirmitie: I thinke in this one point, they passe all other creatures liuyng, that they haue the gifte of speache and reason.

And among all other, I thinke hym mosse worthy the same, and amongest menne, to be taken so; halfe a God: that therein doeth chiefly, and aboue all other, excelle menne, wherein men doe excelle beastes. For, he that is among the reasonable, of all mosse reasonable, and among the wittie, of all mosse wittie, and among the Eloquente, of all mosse Eloquente: him thinke I among all menne, not onely to be taken so; a singular man, but rather to bee counted so; halfe a GOD. For, in sekynge the excellencie herof, the soner he dyaweth to perfection, the higher he commeth to GOD, who is the chief wisedomme, and therefore called God, because he is mosse wise, or rather wise.

The Preface.

come it self.

Now then, seeing that God giveth his heavenlie grace, vnto all soche as call vnto hym with stretched handes, and humble hart, neuer wanting to those, that want not to them selues: I purpose by his grace and especiall assistance, to set foorth soche preceptes of Eloquence, and to shewe what observation the wise haue vsed, in handes

lyng of their matters: that the vn

learned by seeing the practise

of others, maye haue

some know

ledge

theim selues,

and learne by their

neighbours deuise, what is

necessarye for theim

selues, in their

owne case.

¶ *Gualterus Haddonus D. Iuris Civilis,*
ET REGINAE MAIE-
statis, à Libellis supplicibus.

Rhetoricen Logice soror, est affata sororem
Quem didicit imper, sermo Britannus erat
Rhetorice tacuit, magno percussa dolore
Nam nondum nostro dederat ore loqui
Audite hæc, Logices, Vuilfonus forte, magister
Qui fuerat, nostros addideratq; sonos.
Rhetoricen mutam, verbis solatus amicis:
Seuocat, & rogat num esse Britannia velit?
Deiciens oculos respondit velle habenter:
Sed se, qua possit, non reperire, via,
Ipse vias (inquit) tradam, legesq; loquendi:
Quomodo perfecte verba Britannia loces.
Liberat ille fidem, uostro sermone pontur:
Rhetorice, nostra est utraq; facta soror:
Anglia nobilium si charus sermo sororum:
Est tibi, sermonis charus & author erit.

¶ *Thomas Wilsonus in Anglicam*
Rhetoricen suam.

Anglia si doceat, quod Grecia docta: quid obstat
Quo minus ex Anglis Anglia, vera sciat.
Non (quia Greca potes, vel calles verba Latina)
Doctus es, aut sapiens: sed quia vera vides.
Aurea secreto tegitur sapientia sensu.
Abdita sensa tenes Anglus? es ergo sciens.
Sed mea Rhetoricen ne queat cum lingua polire:
Cui vacat, hoc vnum quod valet, oro velit.

7-10-68

Rhetorike is an art to set forth by difference of wordes, matter at large, or as Cicero booke saie, it is a learned, or rather an artificiall declaration of reasons in the handling of any cause, called in correction, that make through reason largely be discusse a

20 The matter whereupon an
orator must speak.

A Orator must be able to speake fully of all those questions, which by lawe and mans obseruance are created and appointed for the vse and profite of man, such as are thought apt for the tongue to set forth. As for Astronomie is rather learned by demonstration, then taught by any great utterance. Arithmetike simply needeth the vse of eloquence, saying it maie be had whollie by numbering onely. Geometrie rather asketh a good square, then a cleane flowing tongue, to set out the arte. Therefore an Orators profession, is to speake onely of all suche matters as maie largely be expounded, for mans behoofe, and maie with much grace be sette out, for all men wile to heare them.

10 Directions.

The question of demerits in the pages, is of two sortes. Either it is an infinite question, and without ende, or els it is definite, and comprehended in iten some ende.

Those questions are called in this book generally as posed, without the comprehension of time, place, and persons, as any such like; that is to say, when no certain thing is named, but only men, we are generally spoken. As those who say, "It is better to marry, or to live single," which is better, of our civil life, or a religious life.

These questions are called definite, because they refer to a matter, such as the appointment, and naming of a place, time, and person. As thus. Will he be here in England, for a while to marry, as the Duke. Will he be there more for the things that he has said, to marry with a stranger, as to marry with one of his sons, children. As the first of these

questions
inite, be-
ge proper
to an or-
ator.
questions
inite, pro-
prio Rho-
ratoris.

questiō (as the which concerneth some one person) is most agreeing to the purpose of an orator, concerning particular matters in the law, are ever debated betwixt certain persons, the one affirming for his parte, and the other denying as fall againe for his parte.

Things generally spoken without all circumstances, are more proper unto the Logician, who talketh of things universally without respect of persons, time, or place. And yet notwithstanding Tullie doeth saie, that whosoever will talke of a particular matter, must remember that within the same also is comprehended a general. As for example. If I shall aske this question, whether it be lawfull for William Conqueror to invade England, and winne it by force of armes, I must also consider this, whether it be lawfull for any man to stirre power, or if be not lawfull. That if the greater can not be borne withall, the lesse can not be neither. And in this respect a general questiō agreeth well to an Orators profession, & ought well to be knowne, for the better furtherance of his matter, notwithstanding the particular questiō is ever called in controvertis, and the general onely thereupon considered, to comprehend and comprise the same, as the which is more general.

The ende of Rhetorique.

Three things are required of an Orator.

orator
must be pers-
one three
things.

1. To knowe
2. To be able
3. To be able to persuade.

If thou therefore an Orator, must labour to tell his tale, that the hearers may well knowe what he meaneth, and understande him wholly, the which he shall doo easily doe, if he utter his minde in plain words, such as are usually receyved, and tell it orderly, without giving about the bulke. That if he doe not this, he shall never do the other. For what man can be desired, or per be persuaded with the onely hearing of those things which he knoweth not what they meane. The tongue is ordeined to expresse the mynde, that one might understande an others meaning. Now what a manner to speake, when none can tell, what the speaker meaneth. Therefore Plaurinus the Philosopher (as Celsus teacheth the tale) did hit a yonge manne over the

thum,

plain words
proper unto
an Orator.

orator
must be pers-
one three
things.

thunders better to blowe, so; blyng ones old, and ones strange
 wordes. Sucha (p he) to be out old greates superfluous and graun-
 dles were alme, thei spake plainly in their mothers tongue, and
 vshd old language, such as was spoken then; at the building of
 Rome. But pou talke thee such a Latine; as though pou spake
 with their eares not, that were twice or thre thousande yeres
 ago, and onely because pou would haue no man; to vnderstande
 what pou saie. Now were it not better so; thre thousande folow-
 (thou foolish fellowe) in seeking to haue thy desire, to holde thy
 peace, and speake nothing at all. For then by that meane, se thou
 should knowe what were thy meaning. But thou saiest, the old
 antiquitie doeth like thee best, because it is good, sober, and more
 beste. Ah, true man as thou did before thee, and speake thy minde
 now as men doe at this daie. And remember that; whiche Caesar
 saiest, beware as longe as thou liuest, of strange wordes, as
 thou wouldst take heed and eschue greates rocks in the sea.
 The next part that he hath to plaie, is to chere his yelkes and
 to make them take pleasure; in the hearing of thynges truthfully
 deuised, and pleasantlie set forth. Therefore enen. Orator,
 should earnestly labour to file his tongue, that his wordes make
 slowe with ease; and that in his deliuerance he may haue such
 grace; as the sound of a Lute, or any such instrument doth giue,
 When his sentences must be well framed; and his wordes aptlie
 vied; throughout the whole discourse of his Oracion.
 The third, such quickness of witte must be shewed, and for be
 pleasant salues so well appited, that the eares may find much
 delight; to heare of I will speake largely, when I shall intreate of mo-
 nyng thing. And all while nothing is more needefull, then
 to quicken these heares to heare thyng of soules; and muche to re-
 vily; these our lecherous and vnchaste natures; for excepte men
 finde delight, they will not longe abide; delight therein; and to winne
 them, to arte them, and pou lose them for ever. And that is the
 reason, that men commonlie tarte the ende of a merie plaie, and
 can not abide the halfe hearing of a sober the clippng Sermon.
 Wherefore men these anciente preachers, made now and then
 plaie the fooler in the pulpit; to leane the vntilldars of their de-

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 I should
 phers with
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Orator
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tyng audientes; as els thei are like some tymes to preache to the
bare walles, for though their spirite bee apt, and our will prons,
yet our fleshe is so heauy, & humours so oney to helme vs, that wee
can not with out refreshing; longes abide to heare any one thing.
What wee see; that to delite is needefull; without the which
weightier matters will not be heard at all, and therefore, by meane
I thanke, that hat he can and will ether, mingle swete, among
the sover, bee he a Preacher, a story, yea, or Cooke eiter hardy,
when he offereth a good dishe of meate: now I neede not to tell that
scurrillitie, as Alehouse telling, wold be thought odious, or grosse;
miche wold bee deaired withnesse: considering that euen the
meanest witted doe kniue that alchany, and as for other, that haue
no wit, thei will neuer learne it, therefore God speke them. Now
when these two are down, he muste perswade, and moue the affec-
tions of his hearers in such wise, that thei shalbe forced to yelde
vnto his saying, whereof (because the matter is large, and maine
more aptly bee declared, when I shall speake of Amplification) I
will surcease to speake any thing thereof at this tyme.

By what meanes eloquence is attained.
It is needefull it is that he, which desireth to excell in
this giste of oratorie, and longeth to proue an eloquent
man, must naturally haue a witte, and an aptnesse ther-
vnto: then muste he to his booke, and learne to bee well
storied with knowledge, that he maie bee able to minister matter
for all causes necessary. The which when he hath got plentifullie,
he must vse muche exercise, both in writing, and also in speaking.
For though he haue a wit and learning together, yet shall thei
both litle auaile, without much practise. What maketh the La-
wier to haue such utterance? practise. What maketh the Prea-
cher to speake so roundly? practise. yea, what maketh some go so
fast away with their tongues? practise. I warrant you. Ther-
fore in all faculties diligent practise, and earnest exercise, are the
onely things, that make men proue excellent. Many men know
the arte very well, & be in al pointes thoughtly grounded, and ac-
quainted with the preceptes, & yet it is not their hap to proue elo-
quent. And the reason is, that eloquence it self, came not vp first by
the

the art, but the art rather was gathered vpon eloquence. For wise men seeing by much obseruacion, & diligent practise, the copasse of diuers causes, compiled ther vpon preceptes & lessons, worthy to be knowen, & learned of all men. Therfore before art was inuēted, eloquence was vsed, and though practise made perfect, the which in all thynges, is a soueraigne meane, moste highly to excell.

Now, before we be either to write, or speake eloquently, we must dedicate our mindes wholy, to followe the moste wise and learned men, and seeke to fashion, aswell their speache and gesturing, as their witte or ending. The which when we earnestly minde to doo, we can not but in tyme appere somewhat like them. For if thei that walke muche in the Sunne, and thinke not of it, are yet for the moste parte Sunne burnt, it can not be but that thei, which wittingly and willyngly, traualle to counterfeite other, must nedes take some colour of them, and be like vnto them, in some one thyng or other, accordyng to the proverbe, by companyng with the wise, a man shall learne wisdom.

¶ To what purpose this arte is set forth.



Of this purpose, and so; this vse, is the art compiled together, by the learned and wisemen, that those which are ignorant, might iudge of the learned, and labour (when tyme should require) to folowe their workes accordingly. Again the arte helpeth well to dispose, and order matters of our owne intencion, the which we must folowe, aswell in speaking, as in writing, so; though many by nature without arte, haue proved worthy men, yet is arte a surer guide, then Nature, considering we see as liuely by the arte, what we doe, as though we red a thyng in writing, whereas natures doynges are not so open to all menne. Againe, those that haue good wittes, by Nature, shall better encrease them by arte, and the blunke also shall be bettered through arte, that want Nature to helpe them forward.

¶ Five thynges to be considered in an Orator.

¶ Five thynges to be considered in an Orator.



By one that will largely handle any matter, must fasten his minde first of all, vpon these five especiall pointes that folowe, and learne them euery one.

1. Inuention

1. Inuention

Rhetorike first made by wisemen, and not wisdom first made.

Imitation following the wayes of wisemen, is needed.

Rhetorike, to what purpose it serueth.

Arte, surer guide then Nature.

The arte of Rhetorike.

- i. Inuention of matter.
- ii. Disposition of the same.
- iii. Elocution.
- iiii. Memozie.
- v. Utterance.



In finding out of apt matter, called otherwise Inuentio, is a searching out of thynges true, or thynges likely, the whiche maie reasonable set fothe a matter, and make it appere probable. The places of Logike, geue good occasiō to finde out plentifull matter. And therefore, thei that will proue any cause, and seke onely to teache thereby the trueth, must search out the places of Logike, and no doubt thei shall finde muche plentie. But what auaileth muche treasure and apte matter, if man can not apply it to his purpose. Therefore, in the seconde place is mentioned, the settelng or orderng of thynges inuented for this purpose, called in Latine, Dispositio, the whiche is nothyng els, but an apte bestowyng, and orderly placng of thynges, declarng where every argument shalbe set, and in what maner euery reason shalbe applyed, for confirmation of the purpose.

But yet what helpeth it, though we ca shope good reasons, and knowe how to place them, if we haue not apt wordes, and picked sentences, to commend the whole matter. Therefore, this point must nedes solowe, to beautifie the cause, the whiche beynge called Elocution, is an applyng of apto wordes and sentences to the matter, sounde out to confirme the cause. When all these are had together it auaileth little, if manne haue no memoze, to contriue them. The memoze therefore muste bee cherished, the whiche is a faste holdyng, bothe of matter and wordes couched together, to confirme any cause.

Be it now, that one haue all these sower, yet if he want the fift, all the other dooe little profite. For though a man finde out good matter, and good wordes, though he can handlosly set them together, and cary the very well atwale in his mind, yet it is to no purpose, if he haue no utteraunce, when he should speake his minde, & shew men what he hath to saie. Utterance therefore, is a framing of the voice, countenance and gesture, after a comely manner.

Thus

Thus wee see, that every one of these muste goe together, to make a perfecte Oratour, and that the lacke of one, is an hindrance of the whole, and that aswell all maie be swāyng as one, if we looke to haue an absolute Oratōr.

¶ There are seuen partes in every Oracion.

- i. The Enterance or beginnyng.
- ii. The Narration.
- iii. The Proposition.
- iiii. The Denition or severall partying of thynges.
- v. The Confirmation.
- vi. The Confutation.
- vii. The Conclusion.

Oracione
generall, co
sist vpon se
partes.



The Enterance or beginnyng, is the former parte of the Oracion, where by the will of the standers by, or of the Judge is sought for, and required to heare the matter.

Enterance
what it is.

The Narration, is a plain and manifest poynting of the matter, and an evident setting forth of al thynges, that belong vnto the same, with a brief rehearfall, grounded vpon some reason.

Narration

The Proposition is a pithie sentence, comprehendynge in a small roume, the somme of the whole matter.

Proposition

The Denition, is an openyng of thynges, wherein we agree and rest vpon, and wherein we sticke, and stande in trauers, shewing what we haue to saie, in our owne behalfe.

Denition

The Confirmation, is a declaraciō of our owne reasons, with assured and constant proofes.

Confirmaciō

The Confutaciō, is a dissoluyng or swyppng awaie, of all suche reasons, as make against vs.

Confutaciō

The Conclusion, is a clarkely gatherynge of the matter, spoken before, and a lappynge by of it altogether.

Conclusion

Now, because in every one of these, great heed ought to be had, and moche art must be vsed, to content and like all parties: I purpose in the seconde booke, to set forth at large, every one of these that bothe wee maie knowe in all partes, what to followe, and what to eschue. And first, when tyme shalbe to talke of any matter, I would aduise every man, to consider the nature of the cause self, that he rather he might frame his whole oracion thereafter.

The arte of Rhetorike.

¶ Every matter is contained in one of these fower.

Either it is an honest thing, wherof we speake, or els it is filthy & vile, or els betwixte bothe: & doubtfull, what is to be called, or els it is some trifling matter, & is of smal weight.

i. That is called an honest matter, when either we take in hande soche a cause, that all men would maintaine, or els gainsaie soche a cause, that no man can well like.

ii. Then doe we holde and defende a filthy matter, when either we speake againste our owne conscience, in an euill matter, or els withstande an vpright truthe.

iii. The cause then is doubtfull, whe the matter is halfe honest, and halfe vn honest.

iiii. Suche are trifling causes, when there is no weight in them, as if one should fantasie, to praise a Gose, before any other beaste liuyng (as I knowe who did) or of fraide to commend Puffers chiefly, as Ouid did, or the fener quartaine, as Phauorinus did, or the Gnatte, as Virgil did, or the battaile of Frogges, as Homere did, or dispraise beaues, or commend shanen beddes.

¶ Good hede to be taken at the firste, vpon the handelyng of any matter in iudgement.

Not onely it is necessarie to knowe, what maner of cause we haue taken in hande, when we firste enter vpon any matter, but also it is wisdom, to consider the tyme, the place, the man for whom we speake, the man against whom we speake, the matter wherof we speake, and the Iudges before whome we speake, the reasons that best serue to further our cause, and those reasons also, that maie seme somewhat to hinder our cause; and in notwisse to vse any suche at al, or els to waite to mitigate by protestacion, the euill that is in them, and alwaies to vse whatsoeuer can be said, to winne the chief hearers good willes, and perswade them to our purpose. If the cause goe by fauour, and that reason can not so muche auaille, as good will shalbe able to doe: or els if mouyng affections can done moze good, then bringyng in of good reasons, it is mete alwaies to vse that waie, wherby we maie by good helpe, get the ower hande. That if myne aduertaries reasons, by me beyng confuted, serue better to helpe forwarde my cause

cause, then myne owne reasons confirmed, can be able to do good: I should wolte bestowe my tyme, and trauaill to weaken and make slender, all that euer be byngeth with hym. But if I can with more ease, proue myne owne saynges, either with witness, or with woordes, then bee able to confute his with reason, I must labour to withstaue mennes myndes, from mine aduersaries foundation, & require them wholly to hearken vnto that, whiche I haue to saie, beging of it self so iust & so reasonable, that none can rightly speake againste it, and shewe them that greate pittie it were, for lacke of the onely hearpyng, that a true matter, should want true dealing. Quert and besides all these, there remain two lessons, the whiche wise men haue alwaies obserued, and therfore ought of all men, assuredly to bee learned. The one is, that if any matter be laied against vs, whiche by reason can hardly be auoyded, or the whiche is so open, that none almoste can deny, it were wise dome in confutpyng all the other reasons, to passe ouer this one, as though we saue it not, and therfore speake neuer a worde of it. Or els if necessitie shall force a man to saie somewhat, he may make an outward bzagge, as though there were no matter in it, euer so speakyng of it, as though he would stande to the triall, makyng men to beleue, he would fight in the cause, when better it wer (if necessitie so required) to runne cleane auaile. And therfor though a man doe sic and geue place, euermore the gladder, the lesse raupng there is, or stirpyng in this matter: yet he slieth wisely, and for this ende, that beging sensed otherwise, and strongly appoynted, he male take his aduersarie at the beste aduantage, or at the least, wearie hym with muche linyng, & make hym with ofte suche dypng, to forsaie his chief defence.

The other lesson is, that wher as we purpose alwaies to haue the victorie, we should so speake, that we male laboꝝ rather not to hinder, or hurt our cause, tha to seke meanes to further it. And yet I speake not this, but that bothe these are right necessarie, and every one that will doe good, must take paines in them bothe, but yet notwithstanding, it is a fouler fault a greate deale, for an Orator to be founde hurtyng his owne cause, then it should tourne to his rebuke, if he had not furthered his whole entent. Therfore

a. b. not

Aduersarie reasons. whiche they should best be confuted.

Arguments when they should chiefly be used.

Matters, hard to auoid should alwaies be passe ouer as though we saue them not at all.

Good to be bold in most daunger, if otherwise we can not escape.

Better not hurte a good matter, by speache, than to further it by good tal

The arte of Rhetorike.

are nelle in
making, and
bearing to
make.

The persone
choze whom
he speake,
and bee well
marked.
Some muste
be obscured.

Not onely is it wisedome, to speake so muche as is needefull, but also it is good reason, to leaue vnspoken, so muche as is needlesse, the whiche although the wisest can do, and neede no teaching, yet these common wittes, offende muche nowe and then, in this behalfe. Some man beyng stirred, shall hurte moze our cause, then twentie other. Cannting woordes befoze some men, will not bee bozne at all. Sharpe rebuking of our aduersarie, or scrumpes glares befoze some persones: can not be suffered at all. Yea, sometymes a man must not speake all that he knoweth, for if he dooe, he is like to finde small fauor, although he haue iust cause to speake, and maie with reason declare his minde at large. And albeit that wittles folke, can soner rebuke that, whiche is sondly spoken, then redily praise that, whiche is wisely kept close, yet the necessitie of the matter, must rather be marked, then the sonde iudgemente of the people esteemed. What a soze sayng were this: When a Lawyer should take in hande a matter, concerning life and death, and an other should aske how he hath sped, to heare tell that the lawyer, hath not onely cast awaie his client, but vndoed hymself also, in speaking thinges inconsiderately, as no doubt it oft happeneth, that wissemen, and those also that be none euill men nesther, maye vnwares speake thinges, whiche afterward thei soze repent, and woulde call backe again, with losse of a greate somme. Now what a folie it is, not to remember the tyme, and the men. Who will speake that, whiche he knoweth will not be liked, if he purpose to find fauour at their handes, befoze whom he speaketh, what man of reason, will praise that befoze the iudges (befoze whom he knoweth, the determinacion of his cause resteth) whiche the Iudges self can not abide, to heare spoken at all? Who doeth not he muche hinder his owne matter, that without all curtesie, or preeface made, will largely speake euill of those men, whom the bearers of his cause, tenderly dooe sauour? Who be it that there bee some notable fault in thine aduersarie, with whiche the iudges also are infected, were it not folie for thee, to charge thine aduersarie with the same. Considering the Iudges thereby maie thinke, thou speakest againtt them also, and so thou maiest perhaps, lose their fauour, in seeking such defence, made without all discretion. And

in

In framing reasons, to confirme the purpose, if any be spoken plainly false, or els contrary to that, whiche was spoken befoze, doeth it not muche hinder a good matter. Wherefoze in all causes this good haede ought to bee had, that alwaies we labour to dooe some good, in furtheryng of our cause, or if we can not so doe, at the least that we doe no harme at all.

¶ There are three kindes of causes, or Orations, whiche serue for every matter.

Any thyng can be handled by this arte, but the same is contained, within one of these three causes. Either the matter consisteth in praise, or dispraise of a thyng, or els in consulting, whether the cause be profitable, or unprofitable, or lastly, whether the matter be right or wrong. And yet this one thing is to be learned, that in every one of these three causes, these three severall endes, make every one of them be contained, in any one of them. And therefore, he that shall have cause to praise any one bodie, shall have iuste cause to speake of iustice, to entreate of profite, and jointly to talke of one thyng with an other. But because these three causes, are commonly and for the moste parte, generally parted, I will speake of them, one after an other, as they are set forth by wise mennes iudgements, and particularly declare their properties, all in order. The oracion demonstrative, standeth either in praise, or dispraise of some one man, or of some one thyng, or of some one deede doon.

Oracions, or causes of the kindes.

Oracion Demonstrative

¶ The kinde Demonstrative, wherein chiefly it is occupied.

There are diuerse thynges, whiche are praised, and dispraised, as men, countrees, cities, places, beastes, hills, rivers, houses, castelles, deedes dooen by worthy menne, and pollicies invented by greake warriers: but moste commonly men are praised, for diuers respects, befoze any of the other thynges are taken in hande. Nowe in praising a noble personage, and in setting forth at large his worthinesse, Quintilian giueth warning, to vse this threfolde order:

Noble personages, how they should be praised.

¶ Before his life.

¶ In his life.

¶ After his death.

Before

The arte of Rhetorike.

Before a mannes life, are considered these places.

The Realme.

The Shire.

The Towne.

The Parentes.

The Ancestours.



In a mannes life, praise must be parted thre folde. That is to saie, into the gistes of good thynges of the mynde, the bodie, and of fortune. Now the gistes of the bodie, and of fortune, are not praise worthy, of their owne nature: but euen as thei are bled, either to, or fro, so thei are either praised, or dyspaised. Gistes of the mynde, deserue the whole troumpe, and sound commendacion aboue all other, wherein we maie vse the rehersall of vertues, as thei are in order, and beginning at his infancy, tell all his doynges, till his laste age.

The places wherof are these.

The birth,

and infancy.

The childehode.

The strepling
age, or spyng
tide.

The mannes
state.

The olde age.

The tyme of
his departure,
or death.

Whether the persone bee a
man, or a woman.

The bringyng vp, the nurtu-
ryng, and the behauour of his
life.

To what studie he taketh hym
self vnto, what companie he be-
leth, how he liueth.

Whowelles doen, either abrode
or at home.

His pollicies and interie deu-
ises, in behoue of the publique
weale.

Thynges that haue happened
about his death.

Nowe to open all these places more largesse, aswell
those that are before mannes life, as such as are in
his life, and after his death, that the reader maie sur-
ther

ther for the profite, I will doe the beste I can.

The house wherof a noble personage came, declares the state and natures of his auncesters, his alliance, and his kindfolke. So that suche worthy seates, as thei haue heretofore doen, and all suche honours, as they haue had, for suche their good service, recompenseth to the increase and amplyfying of his hono^r, that is now liuing.

The Realme declares the nature of the people. So that some Countrey byngeth moze hono^r with it then an other doeth. To be a French manne, descendyng there of a noble house, is moze hono^r then to be an Irish manne: to be an English manne borne, is muche moze honour then to be a Scotte, because that by these manne, worthy p^{ro}uises haue been dooen, and greater affaires by theim attempted, then haue been dooen by any other.

The Citie or Towne helpeth somewhat, towarde the increase of honour: As it is muche better, to be borne in Paris, then in Picardie, in London then in Lincoln. For that bothe the aire is better, the people moze ciuil, and the wealth much greater, and the manne for the moste parte moze wise.

To be borne a manchild, declares a courage, gravitie, and constancie. To be borne a woman, declares weakenes of spirite, mekenes of body, and sicklines of mynde.

As for the bringyng up of a noble personage, his Nurte muste be considered, his play felowes observed, his teacher and other his seruantes, called in remembraunce. For every one of these lined then, with whom thei haue lined afterwarde, and how they line now.

By knowyng what he taketh himself vnto, & wherin he moste belisteth, I maye comende hym for his learning, for his skill in the French, or in the Italian for his knowlege in Cosmographie, for his skill in the lawes, in the histories of al countries, & for his gift of enditing. Again, I maye comende him for playng at weap^os, for runnyng vpon a great horse, for charging his masse at tilt, for baunting, for playng vpon instruments, gun, and for painting, or drawing of a plat, as in old time noble princes muche belisteth therein. For thei haue declared his seruice to the kynge, and his countrey,

The house of
auncestrie
wherof a noble
personage
cometh.

The realme

The Citie
or Towne.

The sexe
or kynde.

Education

Inclination
of nature

Attain-
ment of
virtue

try, either in withstanding the outward enemy, or eluding and
going the rage of his own countrymen at home.

His wife counsaill, and good aduise geuen, letteth forth the
goodnesse of his witte.

At the tyme of departing, his sufferance of all sicknesses, made much commend his togethynesse. As his strong hart, and cherefull patience euen to the ende, can not want greates piasse. The loue of all men towards him, and the lamentynge general, is so; his lacke helpe well wroghte his hie to sett fozrth his honour.

After a mannes deaht, are considered his tombe, his coate of
armour sette by, and all such honours, as are used in funeralles.
If any one liue, to put these preceptes in practise, he maie doe, as
bym liketh best. And surely I doe thinke, that nothing so much
fortheth knowleidge, as daely exercise, and empyng our sel-
ues to see that in dede, whiche we knowe in woorde. And because
examples geue greatesight, after these preceptes are set forth, I
will commend those noble gentlemen, Henry Duke of Suffolke
and his brother the Duke of Gloucestre, to the Duke of Gloucestre.

An example of continuity is a noble personality.

Better of those wisely sayings be then that tolde the ne-
uer best of the praise, but vpon those that lesse deserue
praise, rather inuenging discretely, what they ought to
doe, then basely deuising what they best can doe, seeking
rather to praise men, than to set downe faults; they carefully
sitting meane to praise, whereas y^e true aduers were in any
For the whiles speake othe talle then truth be is, inuene not the
commendation of the persone, but the setting forth of their own
learning. As Gorgias in Plato, praising himselfe for his
bailis, Diogenes commending his fortune, Phalaris the public
sopher, extolling the great quantity, though not to speake as the
cause required, but to be so much like as their tal would geue
not twelving the state of the state, but minding the baunc of their
baine, loyng both much to be false, not passing how little
might be taken, yet to be minding the might of the baunc,
to be like to be false, and the bauncer as yeath is deuoured
of the bauncer, yet the more bauncer the more the more the more
good

good praise but will commend them, that no man sofly can dis-
 praise, nor yet any one is well able worthely to praise. Whiche to-
 wardnes was suche, and their gistes so great, that I knowe none
 whiche lone lernyng, but hath soioved the lacke of thet begyn-
 And I knowe that the onely naming of theim, will stirre honest
 hartes to speake well of them. I will speake of thow haien, that
 lately departed, the one Henry duke of Suffolke, & the other lord
 Charles his brother, whom God thinking metes so beare, then
 to lue here vpon earth, toke from vs in his anger, for the better
 ryng of our doinges, and amendment of our euill luyng. These
 two gentlemen were bozne in noble England, not by father
 and mother, of an high parentage. The father called duke Char-
 les, by marriage beyng brother, to the maytyng king of famous me-
 moie, Henry theight, was in suche fauor, and did suche seruise,
 that all Englande at this houre, doeth finde his lacke, & Fran-
 ces yet doeth feele, that suche a duke there was, whō in his lifetyme,
 the godly, the wylle, the euill feared, the wise mē, honored for his wit,
 and the simple, vsed allwaies for their counsaile. Their mother, of
 birth noble, and wit great, of nature gentle, and mercifull to the
 poore, and to the goodly, & especially to the learned, an earnest god
 patronesse, and most helping lady aboue all other. In thei youth
 their father died, the eldest of them being not past .ix. yeres of age.
 After whose death, their mother knowyng, that wealth without
 wit, is like a sword in a naked mans hand, and assuredly certain
 that knowledge would cōfirme iudgement, prouided so for their
 byinging vp, in al vertue and learning, that y. like were not to be
 had, within this realme again. When thei began bothe, to waie
 somewhat in yeres, being in their prime tide, & spyrng of their age,
 the elder waityng of the kynges maiestie that now is, was gene-
 rally well esteemed, & suche hope was conceiued of his towardnes
 both for learning, and all other thinges, that selue were like to
 hym in all the court. The other keepyng his boke, among the Ca-
 bryge mē, profited (as thet all well knowe) bothe in vertue & lea-
 rnyng, to thei greates admiration. For the Greke, the Latine, and
 the Italian, I knowe he could doe moze, then would hee thought
 true by my report. I leaue to speake of his skill in pleasant instru-
 ments,

Henry duke
 of Suffolke,
 and lord
 Charles his
 brother.

mentes, neither toll I utter his aptnes in spasse, and his toward nature, to all exercises of the body. But his elder brother in this tyme (besides his other giftes of the mynde, which passed all other, and were almost incredible) following his fathers nature, was so belited with riding, and running in armour upon horsebacke, and was so comely for that seate, and could doe so well in charging his masse, being but .xliij. yerres of age, that men of warre, even at this houre, mone muche the want of such a worthy gentleman. And the French men that first wondered at his learning, when he was to be among them, and made a notable Quatiz in Laine: were much more affonied when they sawe his comely riding, and little thought to finde these two ornaments joined bothe in one, his yerres especially being so tender, and his practise of so small tyme. Afterward commyng from the court, as one that was desirous to be among the learned, he late in Cambridge together with his brother, where they both so posited, & so gently used themselves, that all Cambridge did reverence both him and his brother, as two Jewelles sent from God. The elders nature was such, that he thought hymself best, when he was among the wisest, and yet contempned none, but thankfully used al, gentle in behaviour without chylidries, stout of stomake without all pride, bold with all warrenesse, & friendly with good advise. The younger being not so ripe in yerres, was not so grave in look, rather cheerful, then sadde: rather quick, then auncient: but yet if his brother wer set a lisse, not one that went beyonde him. A child, that by his owne inclination, so muche yielded to his ruler, as seide by chaste-ment, have doen the like: pleasant of speache, prompt of wit, & crying by nature, haile without hate, kinde without craft, liberal of harte, gentle in behavioz, forward in al thinges, greedy of learning, and lothe to take a foile, in any open assembly. And bothe in all attempts, sought to have the victorie, and in exercise of wit, not onely the one with the other, did ofte stand in contention, but also other bothe would marche with the best, & thought them selves muche happy, when they might have any like occasion, to putte their wittes to triall. And now when this greene fruite began to grow ripe, and all menne longed to have taste, of such the-
 grate

greate sorrowe. God p[re]sentyng mannes expectation, tooke
 them bothe aboute one houre, and in so short tyme, that firste thei
 were knowen to be dedde, as any wyse could tell thei were sicke.
 I neede not to rehearse, what bothe thei spake befoze their depar-
 ture (considring, I have severally written, both in Latine and in
 Englishe, of the same matter) neither will I heape these sorrowes
 together, as I can, because I should rather rejoyce greate to solve
 to many, then doe mosse men any greate good, who lived so well
 generally, that fewe for a greate space after, spake of thei sorrowes
 gentlemen, but thei shewed teares, with the onely utteraunce of
 their woordes, and some through over muche sorrowing, were
 faine to forbear speaking. God graunt us all so to live, that the
 good men of the woordes, may be alwayes lothe to forsake us, and
 God maye still be glad to have us, as no doubte these good col-
 liden so fared, as all menne should wishe to live, and so thei lived
 bothe, as all should wishe to be. Seeing therefore: these two were
 suche, bothe for birthe, nature, and all other giftes of grace, that
 the like are hardly found behind them. Let us so speake of theim
 that our good reports maye warne us to followe their goodli na-
 tures, and that lastly, we maye enjoye that inheritance, wher-
 unto God hath prepared theim, and us (that leave hym) from the
 beginning. Amen.

The parties of an
 oracion, made to
 praise of a man.

The Enteruance.

The Narration.

Sometimes the confutation.

The conclusion.

If any one shall have iust cause, to dispraise an evil man,
 he shall soon do it, if he can praise a good man. For as A-
 ristotle dooth saye of contraries, there is one and the same
 doctrine, and therefore, he that can doe the one, shall soon
 be able to doe the other.

Of an oracion demonstrative,
 for some beede dooen.

The kinde demonstrative of some thyng dooen, is this,
 when a manne is commended, or dispraised, for anye
 committed in his life.

Of an oracion
 demonstrative
 of a beede.

The places to confirme this cause, when any
 thing is commended, are six in number.

- i. It is honest.
- ii. It is possible.
- iii. It is to be done.
- iiii. It is to be done.
- v. It is possible to be done.
- vi. It is impossible to be done.

The places of confirmation, which are to be considered in diuerse matters

- i. What he did the deed.
- ii. What was done.
- iii. Where it was done.
- iiii. What helpe had he to do it.
- v. Wherefore he did it.
- vi. How he did it.
- vii. At what tyme he did it.

The circumstances in metre, who, what, and where, by what helpe, and by whose, why, how, and when, doe many thynges disclose.

These places helpe wonderfullly, to set out any matter, and to amplyfy it to the better moue, not onely in pra-
 ysing, or dispra-
 ysing, but also in all other causes, where any aduilement is to be vied. Yet this one thyng is to be learned, that it shall not be necessarie, to vse them altogether, euen as they stand in order: but rather as time and place shall best require, they shall be vied in any parte of the Oracion, euen as it shall please him, that hath the vying of them. Again, if any man be disposed, to rebuke any office, he may vse the places contrary vnto them, that are aboue rehearsed, and applie these circumstances, euen as they are, to the prouo of his purpose.

Example of commendynge kynge Dauid, for killing great Goliath, gathered and made, by obseruation of circumstances.

Dauid com-
 mended for kil-
 ling Goliath.



God beynge the author of mankinde, poyntynge into
 hym the heaue of life, and scawpynge hym of claie,
 in suche a comely wise, as we all now see, hath from
 the beginnyng, been so careful, ouer his elect and
 chosen, that in all daungers he is ever ready to ad-
 vis

his people, keeping them harmlesse, when they were often past all mans hope. And among all other his fatherly goodnesse, it pleased hym to shewe his power, to his chosen seruante Dauid, that all might learne to knowe his might, and rechen with themselves, that though man giue the stroke, yet God it is that giueth the overthrow. For whereas Dauid was of smal stature weake of body, poore of birthe, and base in the sight of the worldlings, God called hym first to matche with an huge monster, a little bodie, against a mighty Gyaunte, an abisur Israelite, against a most valliant Philistine, with whom no Israelite durst encounter. These Philistines minded, the murthers and overthrow of all the Israelites, trustyng in their owne strength so much that they feared no peril, but made an accompte, that all was theirs before hande. Nowe when both these armies were in sight, the Philistines upon an hill, of the one side, and the Israelites upon an hille, on the other side, a vale being betwixt them both, they marched out of the campe, a base vayne Philistine, called Goliath of Geth, a man of six cubites high. This soldier, wherby he thought his bigenesse, and stature of his bodie, and also with greater bagges, and terrible thyetes, wings, he had wonderfully abashed the whole armie of the Israelites, so that no man durst adventure vpon hym. God to the end he might deliuer Israel, and shewe that mans helpe, with all his armour, little auails to get victorye, without his especiall grace: againe, to the ende he might set by Dauid, and make him honorable among the Israelites, did then call Dauid, the sonne of Ephraeus, of Bethlem of Iuda, whose name was Isai, who being but a childe in yeres, did kille out of hande, by Gods might and power, Goliath the most terrible enemye of al other, that bare hate against the chyldren of Israel. When this mighty slowe was slain, about the vale of Terebinthus, betwixt bothe the armies, the Israelites reioyced, that before quaked, and wonderen at hym then, wherby they would scant knowe before, and no doubt this dede was not onely wonderful, but also right goodly. For in battaile to kille an enemye, is thought right worshipful, or to adventure vpon a rebell (though the success followe not) is generallie commended: yea, to put one to the worse, or to make him die the ground,

where
Dauid against
Goliath.

where
Dauid kille
Goliath.

where
Dauid the
vale of Terebinthus.

is called manly, but what shall we saie of Dauid, that not onely
 had the better hande, not onely bet his enemye, but killed straight
 his enemye, yea, and not an enemye, of the common nature of men,
 but a mighty Gaiante, not a man, but a monster, yea, a deuil in
 hart, and a beast in body: Can any be compred moze honeste, then
 such as seke to save their countrey, by ballardying their carcasses;
 and shedding of their blode: Can loue theye it self greater, then by
 yelding of life for the health of an armie: It had been muche, if
 halfe a dosen had dispatched, suche a terrible Gaiante, but now
 when Dauid without helpe, being not yet a man, but a boye in
 yeres, sette hym hand to hand, what fast praise doeth he deserue:
 If we praise other, that haue slain euill men, and conuapte them
 haule, that haue killed their matches, what shall we saie of Dauid,
 that being wonderfullly overmatched, made his parte good, and
 got the Cole of a Goner: Let other praise Hercules, that thynke
 best of hym: lette Cæsar, Alexander and Hanniball, be bzuted for
 warriors. Dauid in my iudgement, dothe do moze manlye, then
 all the other were able, and serued his countrey in greater daun-
 ger, then ener any of them did. And shall wee not call suche a
 noble capitaine, a good man of warre: Deserueth not his māhode
 and Route attempte, wonderfull praise: If vertus coulde speake,
 would he not lone confesse, that Dauid had her in full possession:
 And therefore, if well doynge, by right male challenge worthy
 bzute, Dauid will be knowen, and neuer can want due praise, for
 such an honest dede. And what man will not saie, but that Dauid
 did mynd nothyng els herein, but the sauegarde of his countrey,
 thynkyng it better for himself to die, and his countrey to liue, then
 hymself to liue, and his countrey to dye. What gain gotte Dauid,
 by the deathe of Goliath, as what coulde he hope, by the deathe of
 suche a monster, but onely that the lone whiche he bare to the Is-
 raelites, forced hym to ballarde his owne life: thynkyng that if
 the Philistines shoulde preuaile, the Israelites were like to perishe
 every mothers sonne of them: Therefore, he ballardying this at-
 tempte, comforted with hymself, the sauegarde of the Israelites,
 the maintenance of saluice, his due tie towards God, his obedi-
 ence to his prince, and his loue to his countrey. And no doubte,

God

Dauides en-
 terpryse, be-
 cause a godlie.
 By what
 wise, and by
 whome alone
 and without
 the helpe of a
 ny man

Dauides en-
 terpryse, praise
 worthy.

Why for the
 sauegarde of
 his countrey.
 This done
 Dauid.

Dauides en-
 terpryse, be-
 cause a godlie.

Dauides en-
 terpryse, be-
 cause a godlie.
 if and his
 countrey.

God made this enterpryse appeare full easie, befoze Dauid could haue the hart, to match hymself with suche a one. For though his hart might quake, beyng doide of gods help, yet assuredly he waſted no ſtomacks, whē God did ſet hym on. Let tyrantes rage, let hell ſtande open, let ſathan ſhewe his might, if God be with vs, who can be againſt vs: Though this Goliath appeared ſo ſtrong, that ten Dauides were not able, to ſtande in his hande: yet tenne Goliaths were all ouer weake for Dauid alone. Man cā not iudge neither can reaſon comprehend, the mightie power of God.

When Pharaο with all his armie, thought ſully to deſtroye the chyldren of Iſrael, in the red ſea, did not God preſerue Moſes and deſtroyed Pharaο? What is man, and all his power that he can make, in the handes of God, vnto whom all creatures, bothe in heauen and in yearth, are ſubiect at his commaundemente? Therefore, it was no maſtery for Dauid, being aſſiſted with God, aſwell to matche with the whole armie, as to ouerthrow this one man. But what did the Iſraelites, when thei ſawe Dauid take vpon hym ſuche a bolde enterpryſe? Some ſaid he was raſhe, other mocked hym to ſcozne, and his brethren called hym ſole. For thought thei, what a mad felowe is he, beyng but a lad in yeres, to matche with ſuche a monſter in bodie? How can it be poſſible otherwiſe, but that he ſhalbe ſozne in peces, euen at the firſt coming? For if the Philistine maie ones hit hym, he is gone, though he had ten mennes lines. How what ſhould he meane, ſo vnegally to matche hymſelf, except he were wearie of his life, or els wer not well in his wittes? Yea, and to giue his enemies, all the advantage that could be, he came vnrmed, and wher eas the Philistine, had very ſtrong armour, bothe to deſende hymſelf, and a ſtrong weapō to fight withall: Dauid came with a ſting onely, as though he would kill Crokes, wherat, not onely the Philistine laughed, add diſdained his ſolp, but alſo both the armies thought, he was but a dedde man, befoze he gaue one ſtroke. And in dedde, by al reaſon & deuſe of mā, there was none other way, but death with him out of hand. Dauid not withſtāding, beyng hindered in hart, with gods myght, was ſtrōg & nough for him, in his owne opinion, & ſozced nothing, though al other were much againſt him.

Dauides enterpryſe appereth easie to hymſelf.

Dauides enterpryſe, accpted of his frendes hard & impoſſible

How? with a ſting

b. ij.

And

And therfore, made no more a doe, but being readie to reuenge in Gods name, ſuche greates blaſphemie, as the Philistine then did viſcer: marched towards his enemy, and with caſting a ſtone out of a ſling, he overthrew the Philistine at the firſt. The which, when he had down, out with his ſwoorde, & chopt of his hedde, caſting it with his armour, to the campe of the Iſraelites: whereat the Philistines were greatly aſtonied, and the Iſraelites much praiſed God, that had giuen ſuch grace, to ſuche a one, to compaſſe ſuche a dede. And the rather this manly acte, is highly to bee praiſed be- cauſe he ſubdued this houghe enemy, whiſt Saul firſt reigned kyng over Iſrael, & was ſore aſſailed with the great armie of the Philistines. Let vs therfore that be now liuing, when this acte of ſuche like, come into our mindes: remember what God is, of how infinite power he is, & let vs praiſe God in them, by whiſh he hath wrought ſuche wondrous, to the ſtrengthening of our faith, & conſtant keeping of our profeſſion, made to him, by every one of vs, in our Baptiſme.

Examining of the circumſtances.

i. Who did the dede?

David being an Iſraelite, did this dede being the ſonne of Iſai of the tribe of Iuda, a hope in peres. This circumſtance was bleſed, not onely in the narration, but alſo when I ſpake of the honeſtie & Godlineſſe, whiche David bleſed, when he ſlew Goliath.

ii. What was doent?

He ſlew Goliath, the ſtrongest ſtaunte among the Philistines. This circumſtance I bleſed alſo, when I ſpake of the honeſtie, in killiſng Goliath.

iii. Where was it doent?

About the bale of Terebinthus.

What helpe had he to ſe?

He had no helpe of any manne, but went hymſelf alone. And whereas Saul offered hym harnels, he caſte it a waſte, and truſting onely in God, take him to his ſling, with ſower of ſue ſmal ſtones in his hand, the whiche were thought nothing in mannes ſight, able either to doe little good, or els nothing at all. This circumſtance I bleſed, when I ſpake of the caſtneſſe & poſſibilitie,

that

that was in Dauid, to kille Goliath, by Gods helpe.

b. **¶** Wherefoze did he it?

He aduentured his life, for the loue of his Countrey, for the maintenaunce of iustice, for the aduancement of Goddes true glory, and for the quietnesse of all Israel, neither seeking fame, nor yet looking for any gain. I bled this circumstance whē I shewed what profite he soughte, in aduenturing this deepe.

bi. **¶** How did he it?

Parte, he put a stone in his sling, and when he had caste it at the Philistine, Goliath fel doune straight. I bled this circumstance when I spake of the impossibilitie of the thing.

biij. **¶** What tyme did he it?

This deepe was doen, when Saul reigned firste lying ouer the Israelites, at what tyme the Philistines came againste the Israelites. Thus by the circumstances of thynges, a right woꝝ this cause, made be plentifully enlarged.

¶ Of the Oracion demonstratiue, where thynges are set forth, and matter commended.

The kinde demonstratiue of thynges, is a meane wherby we doe praise, or dispraise thynges, as vertue, vice, courtesie, crueltie, wooddes, waters, hilles, and mountaines,

¶ Places to confirme thynges are fower.

i. Thynges honest.

ii. Profitable.

iii. Easy to be doen.

iiii. Hard to be doen.

Places of confirmation.

Many learned, wil haue recourse to the places of Logike, in neede of the fower places, whē they take in hande to commend any suche matter. The whiche places, if they make them serue, rather to commend the matter, then onely to teache men the truthe of it, it wer wel doen, and oratorlike, for seeing a man wholly bestoweth his wit to plaie the Oratour, he should chiefly seke to compassse that, whiche he entendeth, & not to doe that onely, whiche he neuer minded, for by plaine teaching, the Logician shewes himself, by large amplification, and beautifying of his cause, the Rhetorician is alwaies knowne.

b. iij. The

The arte of Rhetorike.

The places of Logike are these

Definition.

Causes.

Partes.

Effects.

Thynges adioynng.

Contraries.

Logike must
be learned for
confirmation
of causes.

Do not se otherwisse, but that these places of Logike, are confounded with the other sower of confirmation, or rather I thinke these of Logike must first be minded, ere the other can well bee had. For what is he, that can call a thing honest, and by reason proue it, except he first knowe what the thing is: the whiche he can not better doe, then by defining the nature of the thyng. Again, how shall I knowe, whether myne attempte be easie, or hard, if I knowe not the efficient cause or be assured how it maie be doen. In affirming it to be possible, I shall not better knowe it, then by searchyng the ende, and learning by Logike, what is the finall cause of every thyng.

In example in commendation of Justice, or true dealing.

Justice com-
mended.

So many as looke to liue in peaceable quietnesse, being minded to solowe reason, then to be led by willfull affectio; desire Justice in all thynges, without y^e which no countrey is able long to continue. Then maie I be bolde to comende that, which all men wishe, and setwe can haue, whiche all men loue, & none can want: not doubting, but as I am occupied in a good thyng, so all good men will heare me with a good will. But would God I were so wel able, to perswade all men to Justice, as all men knowe the necessarie vse therof: and then undoubtedly, I would be much bolder, & soxe some by violence, which by faire words, caⁿ not be entreated. And yet what nedes any perswasion for that thyng, which by nature is so needefull, and by experience so profitable, that looke what we want, without Justice we get not: loke what we haue, without iustice we kepe not, God graunt he his grace so to worke in the hartes of al me that thei may as well pacasse well doyng, in their owne life, as thei wold that other should solowe Justice in their life; I for my part will bestowe
some

Some labour, to set forth the goodnesse of vpright dealing, that al other men, the rather maie dooe thereafter. What if though my wordes, God shall worke with any man, then may I thinke my self in happie case, and reioyce muche in the traualle of my witte. And how can it be otherwise, but that all men shalbe forced, inwardly to allowe that, which in outward act, many doe not followe: seing God purposed first this law of nature, into mans hart, and granted it as a meane, whereby we might knowe his will, & (as I might saie) talke with hym, groundyng still his doynges vpon this poynte, that man should doe as he would be doen vnto, the which is nothing els, but to liue vprightly, without any will to harthe his neighbour. And therefore, hauing this light of Gods will opened vnto vs, though his mere goodnes, we ought enermore, to referre all our accions vnto this ende, bothe in giuyng iudgemēt, & deuising lawes necessary for mans life. And here vpo it is, that when men desire the Lawe, for triall of a matter, thei meane nothyng els, but to haue Justice, the which Justice is a vertue that yeldeth to every man his owne: to the ever liuing god loue about all thynges: to the kyng obedience: to the inferiour, god counsaill: to the poxe man, mercie: to the hateful and wicked, sufferaunce: to it self, truthe: & to all men, perseite peace, and charitie. Now, what can be moze saied, in praise of this vertue, or what thyng can be like praised? Are not all thinges in good case, whē al men haue their owne? And what other thing doeth Justice, but seeketh meanes to content all parties? When how greatly are thei to be praised, that meane truely in all their doinges, and not onely do no harme to any, but seke meanes to helpe al. The same is not so wonderfull to the woylde (saith Aristotle) as the iuste dealing of a gouernour, is marvellous to al men. So, the pearth yeldeth no moze gaine to all creatures, then doeth the Justice of a Magistrate, to his whole realme. For, by a lawe, we liue, and take the fruites of the pearth: but where no lawe is, no Justice vfed: there, nothing can be had, though al thinges be at hand: so, in hauing y thing, we shall lacke the vse, & liuing in greate plenty, we shal stand in greate nede. The meane therfore, that maketh men to enioy their owne, is iustice, the which beynge ones taken awaie,

Justice naturally in every one of vs.

Justice is naturally in every one of vs, and how largely it extendeth.

Aristotle.

The arte of Rhetorike.

among dea-
ring deser-
ing death.

al other thinges are losse with it, neither can any one save that he hath, nor yet get that he wāteth. Therfore, if wōg doyng should be bozne withall, & not rather punished by death, what mā could līue in rest? Al so could be sure, either of his life, or of his līuyng one whole daie together? Now because every mā desireth, the preseruation of himself, every man should in like case desire, the same garde of his neighboz. For if I should wholly minde myne owne case, & solowe gaine without respect, to the binderaunce of mine euen Christian; why should not other vse the same libertie, and so every man for himself, and the deuill for vs all, cathe that cathe male? The which custome if all men followed, the yearth would sone be holde, for want of men, one would be so greedy to eate vp an other. For in sēpyng to līue, wee should lose our liues, and in gaping after goodes, we should sone goe naked. Therfore, to repress this rage, & with wholsome deuises, to traine men in an order, God hath lightened man with knowlidge, that in al thinges, he maie see what is right, and what is wōng, and vpon good aduise-ment, deale iustly with all men. God hath created al thynges for mans vse, and ordeined man, for mannes sake, that one man might helpe an other. For though some one haue giftes moze plentifully, then the common sort, yet no man can līue alone, without helpe of other. Therfore, we should strīue, one to helpe an other by iust dealing, some this waie, & some that waie, as every one shall haue neede, and as we shal be alwaies beste able, wherin the lawe of nature is fulfilled, and Gods commandment followed. We loue them here in yearth, that giue vs faire wōydes, and we can be contente, to speake well of theim, that speake well of vs: and shall we not loue theim, and take them also for honest mē, whiche are contented from tyme to tyme, to yelde every man his owne, and rather would die, then consent to euil doing? If one be gentle in outward behauiour, we like him wel, & shal we not esteeme him, that is bysight in his outward līuyng? And like as we desire, that other should bee to vs: ought not we to bee likewise affected to-wardes them? Euen among brute beastes, nature hath appoynted a lawe, & shall wee men, līue without a lawe? The stozke be-
yng not able to fede her self for age, is fed of her yongones, wher-
in

Iustice ne-
cessarie for all
menne.

from the
lesse, to the
greater.

young stozkes

In is declared a naturall loue, and shall we so liue, that one shall not loue an other: Man should be vnto man, as a God, and shall man be vnto man as a deuill: Hath God created vs, and made vs to his owne likenesse, enduyng vs with al the riches of the pearth, that we might be obedient to his will, and shall we netter loue him, no; like his: How cā we saie that we loue God, if there be no charitie in vs: Doe I loue him, whose minde I wil not followe, although it be right honest: If you loue me (saieth Christ) followe my cōmaundementes. Christs wil is such, that we should loue God aboue all thinges, and our neighbour as our selfe. Then if we doe not iustice, wherein loue doeth consist, we doe neither loue man, no; yet loue God. The wise man saieth: The beginnyng of a god life, is to doe Justice: yea, the blessing of the Lords, is by the hed of the iust. Heauen is theirs (saieth Dauid) that doe iustly from tyme to tyme. What els then shall we doe, that haue any hope of the generall resurrectiō, but doe the will of God, and liue iustly all the daies of our life: Let every man, but consider with himself, what ease he shall finde thereby, & I doubt not, but every one depely waiping thesame, wil in hart cōfesse, that Justice maketh plentie, and that not one man, could long hold his stōne if lawes wer: not made, to restrain mans will. We trauaile now, Winter and Summer, we watche & take thought, for maintenāce of wife & childre, assuredly purposing (that though God shal take vs immediatly (to leaue honestly for our samillpe. Nowe, to what ende wer al our gathering together, if iust dealing wer set a stee, if lawes bare no rule, if what the wicked list, that thei male, and what thei male, that thei can, and what thei cā, that thei dare, and what thei dare, thesame thei do, & whatsoeuer thei do, no man of power is a greued therewith: what maketh wicked mē (which els would not) acknowledge the kyng as their souerain lord, but the power of a lawe, & the practise of Justice, for euill doers: Could a pynce maintain his state rovall, if law & right had not prouided, that every mā should haue his stōne: Could seruātes obeis their spasthers, the sonne his father, the tenant his Lādloze, the citizen his spast, or wherelike orders wer not set, & iust dealing appointed, for al states of mē: Therefore, & true meanyng folke in all ages

Unnaturall
nesse in man
to wardes
God.

Ihon. xiii.
Math. xix.
Marke x.
Pro. xv.
Prouerbes. iij.

Psalme. xcvi.
Prophete of
Justice.

Sanctuarie
had by iustice

Gradation.

The necessa-
tie of iustice.

The arte of Rhetorike.

ages giue them selues, some to this occupation, and some to that, seeking therein nothing els, but to maintain a poꝛ life, and to kepe themselves true men, both to God and the world. What maketh men to perfoꝛme their bargains, to stand to their pꝛomises & yeld their debtes, but an oꝛder of a law grounde d vꝓ Justice? Where right beareth rule, there craft is compted vice. The lier is muche hated, where truth is well esteemed. The wicked theues are hangged, where good men are regarded. None can hold vꝓ their heddes oꝛ dare shewe their faces, in a well ruled common weale, that are not thought honest, oꝛ at the leasse haue some honest waie to liue. The Egyptians therefore, hauing a woꝛthy and a well gouerned common weale, pꝛouided that none should liue idly, but that euery one, sꝓnetly should giue an accompt, how he spent his time, and had his name registered in a booke, foꝛ the same purpose. But Loꝛde, if this law were vsed in England, how many would come behinde hande with their reckenings at the audite date, I feare me, their doynings would be suche, that it would belong, ere thei got their quietus est. Therefore, the woꝛse is our state, the lesse that this euill is looked vnto. And surely, if in other thinges we should be as negligent, this realme could not long stande. But thanks be to God, wee hang them a pace, that offende a lawe, and therefore, we put it to their choise, whether thei will be idle, and so fall to slealing, oꝛ no: thei know their rewarde, go to it, when thei wil. But if there withall some good oꝛder were taken, foꝛ education of youth, and setting loiterers on woꝛke (as thanks be to God, the citie is moꝛe godly bent that waie) all would sone be well, without all doubt. The wise and discrete persones in all ages, sought all meanes possible, to haue an oꝛder in all thinges, and loꝛed by Justice, to direct all their doynings, wherby appereth both an apt wil in such men, and a naturall carrying by Gods power, to make all me good. Therefore, if we doe not well, we must blame our selues, that lack a wil, & do not cal to God foꝛ grace. Foꝛ though it appers hard to doe well, be cause no man can get perfection, without continuance; yet assuredly to an humble minde that calleth to God, & to a willing hart that saies would doe his best, nothing ca be hard. God hath set all things to sale foꝛ laboꝛ, & kepeth open shop, come who

Where Justice
is executed
there is equity.

Egyptians,
what oꝛder
thei vsed to
make the idle
waste.

Justice, easie
to bee obser-
ued, if will be
not wanting.

who will. Therefore in all ages, whereas we see the felwest god we
 muste well thinke, the mooste dilligence good wil to aske, or leste for
 the same. For so, what lone had that woorthie Prince Seleucus, to
 maintain Justice, and to haue good lawes kepte, of whom such
 a wonderfull thing is written. For whereas he established mooste
 wholesome lawes, for the safegard of the Locrensis, & his quene
 soonne thereupon taken in adulterie, should lose both his eyes, ac-
 cording to the lawe then made, and yet notwithstanding, the
 whole citee thought, to remit the necessitie of his punishment, for
 the honor of his father; Seleucus would none of that in any wise.
 Yet at last, through impossibilitie being overcome, he caused first
 one of his blin eyes to be pluckt out, & next after, one of his sonnes
 eyes, leauing onely the vse of sight, to hymselfe and his sonne.
 Thus through equitie of the lawe, he vsed the due meane of cha-
 stisements, shewing hymself by a wonderfull temperance, both
 a mercifull father, and a iustice lawe maker. How happy are they,
 that thus obserue a lawe, thinking losse of boote, lesse hurte to
 the man, then sparing of punishments, meete for the soile. For
 God will not faile them that haue such a desire to folowe his wil,
 but for his promise sake, he will reward the for euer. And now sa-
 yng that iustice naturally is geuen to all men, without the whi-
 che, he could not liue, being warned also by God alwaies to doo
 vphigly, perceiuing again the commodities, that redounde vnto
 vs, by liuing vnder a lawe, and the safegard, wherein we stande,
 hauing iustice to assaile vs; I truste that onely all men, will com-
 mende iustice in woordes, but also will liue iustlye in deede, the
 whiche that we make doe; God graunt vs of his grace. Amen.

¶ *Oratio deliberatiua* est quæ agitur de rebus que sunt in potestate hominis.

Oration deliberatiua, is a meane, whereby we doe per-
 suade, or dissuade, exhortate, or rebuke; exhortate, or rebuke;
 commend, or comfort any man. In this kinde of oration,
 we doe not purpose toholly to praise any body; nor yet to deter-
 mine any matter in controuersie: but the whole compassse of this
 oration is, either to aduise our neighbor to y thing, which we thinke
 mooste needefull for hym; or els to call hym backe from that folie,
 whiche blindeth muche his estimation. As for exaple, if I would
 counsaile

Vale. li. vi.

Oratio de-
 liberatiua

The arte of Rhetorique.

counsaile my frende to trauaile beyonde the seas, for knowledg
of the tongues, and experience in fozeine countreys: I might re-
sozte to this kinde of Oracion, and finde matter to confirme my
cause plentifully. And the reasons, whiche are commonly vsed to
enlarge suche matters, are these that folowe.

| | | | | | |
|---|-----------------------|---|--------|---|--------------------|
| { | The thyng is honeste. | { | Caute. | { | A tofill and mete. |
| | Profitable. | | Caute. | | Praise worthy. |
| | Pleasaunt. | | Harde. | | Necessarie. |

Wonesty com-
prehendeth all
vertues.

Profitable how
largely it ex-
tendeth.

Profitable bea-
reth the name
of goodnes,
which is the
end.

Pleasures
largely sette
out.


Caute of
trauaile.

Now in speaking of honestie, I make by definition of the
vertues make a large walke. Againe, looke what la-
wes, what customes, what worthy dedes, or saynges
have been vsed heretofore, all these might serue well
for the confirmation of this matter, lastly where honestie is called
in, to establish a cause: there is nature and God hymself present
from whom cometh all goodnesse. In the seconde place, where I
spake of profite, this is to be learned, that vnder the same is com-
prehended the getting of gaine, and the eschuyng of harme. A-
gain, concerning profite (whiche also beareth the name of good-
nesse) it partly pertaineth to the body, as beantie, strengthe, and
healthe, partly to the mynde, as the encrease of witte, the getting
of experience, and heaping together of much learning: and par-
ly to fortune (as Philosophers take it) where by both wealth, ho-
poure, and frendes are gotten. Thus be that denieth profite can
not want matter. Thirdly, in declaring it is pleasaunte, I might
heape together the varietie of pleasures, whiche come by trauaile
firste the sweetnesse of the tongue, the wholesomes of the aire in
other countreys, the goodly wittes of the gentlemen, the stranges
and ancient buildynges, the wonderfull monuments, the great
learned clearghes in all faculties, with diuers other like, and al-
most infinite pleasures. The easinesse of trauaile, make thus be
perswaded, if we shalwe, that free passage is by wholesome lawes
appointed, for all straungers, and waite fauour. And sayng this
litle to none other thyng but a trauaile, and we as pilgrims,
wander from place to place, muche fondnesse it were to thynke
that harde, whiche Nature hath made easie, yea, and pleasaunte
also.

Also. None are moze healthfull, none moze lustie, none moze merie, none moze strong of bodie, then suche as haue tranquillized countreies. Parte vnto them, that hadde rather sleepe all daie, then wake one houre (choysng for any labour, slothfull idleness) (being this life to be none other, but a continuall resting place, vnto suche percie, it shall seme painfull to abide any labour. To learne Logike, to learne the Lawe, to seme it, seemeth so harde, that nothing can enter in to their heddes: and the reason is, that they want a will, and an earnest mind, to doe their indour. For vnto a willing harte, nothing can bee harde, laie lode on suche a mannes backe and his good harte, maie soner make his backe to ake, then his good will, can graunt to yelos, and refuse the weight. And now where the sweete hath his sower sowne with hym, it shall be wise dome, to speake somewhat of it, to mitigate the sower, nesse thereof, as muche as maie be possible.

That is lawfull & praise worthy, whiche lawes do graunt, god men do allow, experience commendeth, & men in all ages haue moste blessed. A thyng is necessarie. II. maner of waies. First, when either we must do some one thyng, or els do wasse. As if one should charge ten a woman to kill her, if she would not lye with him, wherein appereth a forcible necessitee. As touching traualle we might saie, either a man must be ignoraunt of many good thynges, and want great experierce, or els he must traualle. Now to bee ignoraunt, is a great shame, therfoze to traualle is moste needefull, if we will auoide shame. The other kinde of necessitie is, when we perswade them to beare those crosses paciently; whiche God doeth sende vs, considering, will we, or nill we, nedes muste we abide them.

¶ To aduise one to studie the lawes of Englande.

 Gain, when we se our frend, enclined to any kind of learning, we must counsaile him to take that way first, and by reason perswade him that it were the metest waie for him, to doe his countreys most good. As if he giue his mind, to the lawes of the realme, and finde an aptnes therunto, we maie aduise him, to continue in his good intent, and by reason perswade hym, that it were most mete for hym so to doe. And first we might saye to hym, that the studie is honest and goodlie, considering it onelye soloweth

Trouaill
vnto whome
it is harde.

Good will
makes greates
burden
light.

Lawfull.

Necessary
two waies
taken.

Lawes of
Englande.

folowed iustice, and is grounded wholie vpon naturall reason. Wherin we might take a large scope, if we would fully speake of all thynges, that are comprehended vnder honestie. For he that will knowe what honestie is, must haue an vnderstandyng of all the vertues together. And because the knowledge of the is most necessarie, I will briefly set theim forth. There are foure especiall and chief vertues, vnder whom all other are comprehended.

Prudence, or wisdome.

Justice.

Fortitude.

Temperance.

Prudence, or wisdome (for I will here take theim both for one) is a vertue that is occupied enermore in searching out the truthe. For we vse all lone knowledge, and haue a desire to passe other therein, and thinke it shame to be ignorant: and by studyng the lawe, the truthe is gotten out, by knowling the truthe, wisdome is attained. Wherfore, in per- suading one to studie the lawe, you make thei see him, that thei shal gette wisdome thereby. Vnder this vertue are comprehended

Memorie.

Vnderstandyng.

Foresight.

The memorie, calleth to accompt those thynges, that were doen heretofore, and by a former remembrance, getteth an after witte, and learneth to auoide deceipt.

Vnderstandyng seeth thynges presently doen, and perceiueeth what is in them, weighing and debatying them vntill his minde be fullie contented.

Foresight, is a gatheryng by coniectures, what shall happen, & an euident perceiuyng of thynges to come, before thei doe come.

Justice, is a vertue gathered by longe space, giuyng every one

his owne, myndyng in al thynges, the common profite of our cō- crey, wherunto man is most bound, and oweth his full obedience.

For nature firste taught manne, to take his waie, and would euery one is to doe vnto an other, as he would beer done vnto

would euery one do vnto an other, as he would be doo
vnto hymself. For whereas Raine watereth all in like, the
Sunne shineth indifferently ouer al, the fruite of the yearth
increaseth egually, God warneth vs, to bestowe our good
will after the same sort, doyng as dutie bindeth vs, and as
necessitie shall best require. Yea, God graunteth his gifts
diuersly among men, because he would man should know,
and fele, that man is bozne for man, and that one hath neede
of an other. And therefore, though nature hath not stirred
some, yet through the experience that man hath, concerning
his comynoditie: many haue turned the lawe of nature, into
an ordinary custome, and followed the same, as though they
were bounde to it by a Lawe. Afterward, the wisdomme of
Princes, and the feare of Gods threate, which was vttered
by his word, forced men by a lawe, bothe to allowe thynges
confirmed by nature, and to beare with old custome, or
els they should not onely suffer in the body, temporal punishe-
ment, but also lose their soules for ever. Nature is a right,
that phantasie hath not framed, but God hath grasseed, and
giuen man power thereunto, whereof these are derlied.

Nature,
what it is.

Religion, and acknowleggng of God.
Naturall loue to our children, and other.
Thankfulnesse to all men.
Stoutnesse, bothe to withstande and reuenge.
Reuerence to the superiour.
Assured and constaunt truthe in thynges.



Religion is an humble woishippng of God, ac-
knowleggng him, to be the creatour of creatures
and the onely giuer of all good thinges.

Religion.

Natural loue, is an inward good will, that we
beare to oure parentes, wife, children, or any other tha the
nighe of kinne vnto vs, stirred thereunto, not onely by our
fleshe, thinkyng that like as wee would loue our selues, so
wee should loue them, but also by a likenesse of mynd: and
therefore, generally we loue all, because al be like vnto vs,
but yet we loue them mooste, that bothe in body and mynd,
be mooste like vnto vs. And hereby it cometh, that often we
are liberall, and bestowe our goodes vpon the needy, reme-
mbering that they are al one flesh with vs, & should not want

Natural
loue.

c.).

when

The Arte of Rhetorike.

When we haue it, without our greates rebuke, and token of our moste unkinde dealing.

Thankfulnes.

Thankfulnesse, is a requiting of loue, for loue, and will, for will, shewyng to our frends, the like goodnesse that we find in them: yea, struing to passe them in kindnesse, losing neither time nor tide, to doe them good.

Stoutnesse.

Stoutnesse, to withstand & reuenge euil, is then vsed when either we are like to haue harme, and do withstand it, or els when we haue suffred euil for the truths sake, and ther vpon do reuenge it, or rather punish the euil, which is in the man.

Reuerence.

Reuerence, is an humblenes in outward behauior, when we doe our dutie to them, that are our betters, or vnto such as are called to serue the kyng, in some greate vocation.

Assured & constant truthe.

Assured and constant truthe is, when we doe beleue that those thynges, which are, or haue been, or hereafter are about to be, can not other wise be, by any meanes possible.

Right by custome.

That is right by custome, which long time hath confirmed, beyng partly grounded vpon nature, and partly vpon reason, as where we are taught by nature, to knowe the euer liuyng God, & to worship him in spirite, we turning natures light, into blind custome, without Gods will, haue vsed at length to beleue, that he was really with vs here in yearth, and worshipped him not in spirite, but in Copes, in Candlestickes, in Belles, in Tapers, and in Censers, in Croffes, in Baners, in Wauen Crownes, and long gounes and many good morowes els, deuised onely by the phantasie of man, without the expresse will of God. The which childlike toles, tyme hath so long confirmed, that the truth is scant able to trie them out, our harts be so hard, and our wittes be so farre to sche.

Custome with our natures growde vngoodly.

Againe, where we see by nature, that euery one shoulde deale truly, custome encreaseth natures will, and maketh by auncient demeane, thynges to be iustly obserued, which nature hath appointed.

As **Bargainyng.**
Commons, or equaltee.
Iudgement giuen.

Bargainyng is, when two haue agreed, for the sale of some one thyng, the one will make his selowe to stand to the bargain, though it be to his neighbors vndoing,

vbdayng, restyng vpon this poine, that a bargain is a bargain, and must stand without al excep^{ti}o, although nature requirerh to haue thyngs doen by conscience, & would that bargainig shuld be builded vpo iustice, wherby an vpright dealing, and a charitabl^e l^oue, is vttered emongst al men.

Comones o^r equalitie, is when the people by long time haue a ground, o^r any suche thyng emong them, the whiche some of them will kepe stil, fo^r custome sake, and not suffer it to be senced, & so tourned to pasture, though they might gape ten tymes the value: but such stubburnesse in keping of commo^s, fo^r custome sake, is not standing with Justice, bicause it is holden against all right. Commons.

Iudgemente giuen, is when a matter is confirmed by a Parliam^{en}te, o^r a Lawe, determined by a Iudge, vnto the whiche many hed strong men will stande to die fo^r it, without sufferauce of any alteracion, not remembryng the circumstance of thynges, and that time altereth good ages. Iudgements
giuen.

What is right by a Lawe, when the truthe is vttered in wytyng, and commaunded to bee kepte, euen as it is sette fo^r the vnto them. Right by
Lawe.

¶ Fortitude, o^r manhode.

Fortitude, is a considerate hazzarding vpon danger, and a willing harte to take paines, in behalfe of the right. Now, when can stoutnesse be better vsed, then in a luste maintenaunce of the Lawe, and constaunt tryng of the truthe: Of this vertue, there are fouer byaunches. Manhode.

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Honourableness.
Stoutnesse.
Sufferaunce.
Continuauce.

Honourableness, is a noble orderp^g of weighty matters, with a luste harte, and a liberall vsyng of his wealt^h, to the encrease of honour. Honourableness.

Stoutnesse, is an assured trust in hymself, w^her he myndeth the compassse of mosse weightie matters, and a couragious defendyng of his cause. Stoutnesse.

Sufferaunce, is a willing & a long bearyng of trouble and takyng of paines: fo^r the maintenaunce of vertue, and the wealth of his countrey. Sufferaunce.

The Arte of Rhetorike.

Continuance Continuance, is a stedfast and constaunte abiding, in a purposed and well aduised matter, not yelding to any man in qurell of the right.

Temperance.

Temperance

Temperance, is a measurynge of affections, accordyng to the will of reason, and a subduynge of lust vnto the square of honestie. yea, and what one thing doeth soner mitigate, the immoderate passions of our nature, then the perfect knowlege of right and wrong, and the iuste execution appointed by a law, so as swagynge the willful. Of this vertue, there are thze partes.

Obzietie.
Gentlenesse.
Moderitie.

Obzietie.

Obzietie, is a bzidelynge by discrecion, the willfulnesse of desire.

Gentlenesse.

Gentlenesse, is a caulmyng of beate, when we begin to rage, & a lowly behauior in al our body.

Moderitie.

Moderitie, is an honeste shamesfastnesse, wherby we kepe a constaunt looke, and appere sober in all our outward doynges. Now, euen as wee should desire, the vse of all these vertues, so should we eschue, not onely the contraries hereto, but also anothr all soche evils, as by any meanes doe witho; a we vs from well doyng.

It is profitable.

After we haue perswaded our frend, that the law is honest, drawynge our arguments fro the beape of vertues, we must go farther with him, & bying hym in good beleue, that it is very gainfull. For many one seke not the knowlege of learnynge, so; the goodnesse sake, but rather take pains for the gain, which thei se doeth arise by it. Take a waie the hope of lucre, & you shall se we take any paines: no, not in the vineyard of the lord. For although none should followe any trade of life, so; the gain sake, but euen as he seeth, it is most necessariz, so; the aduancement of Gods glozie, and not passe in what estimation thynges are had in this world: yet bicause we are all so weake of witte, in our tender yeres, that wee can not weigh with our selues, what is best, and our body so nesthe, that

Hope of reward maketh menne take paines.

that it looketh euer to be cherished, we take that, whiche is moste gainfull for vs, & forsake that altogether, whiche we ought moste to followe. So, that for lacke of honeste meanes; and for wante of good order, the best wate is not bled, neither is Gods honour, in our first yeres remembred. I had rather (saide one) make my child a Cobler, then a Preacher, a Tankerd bearer, then a scholer. For what shall my sonne seke for learning, when he shall neuer get thereby any liuyng? Set my sonne to that, whereby he maie get somewhat? Doe you not see, how enery one catcheth, and pulleth from the Church, what thei can: I feare me one daie, thei will plucke doune Church and all. Call you this the Gospell, when men seke onely to prouide for their bellies, and care not a groate, though their soules goe to helle? A Patrone of a henchice, will haue a poore yngrame squire, to beare the name of a Parson, for twentie marke, or tenne pounce; and the Patrone hymself, will take by for his snapshate, as good as an hundred marke. Thus God is robbed, learning decayed, Englands dishonoured, and honestie not regarded. The old Romaines, not yet knowyng Christ and yet buyng ledde by a reuerent feare towards GOD, made this lawe. Sacrum sacroque commendatum qui clepsit, rapleritue, parricida est. He that shall closely steale, or forcible take a wate that thyng, whiche is holie, or ginen to the holie place, is a murderer of his coutrie. But what haue I saide? I haue a greater matter in hande, then wherof I was auaire; my pen hath run oyer farre, when my leasure seruet not, nor yet my wit is able, to talke this case in suche wise, as it shoulde be, and as the largenes thereof requirerh. Therefore, to my lawier again, whom I doubt not to perswade, but that he shall haue the deuill & all, if he learns apace, & do as some haue doen before him. Therefore, I will shewe him largely this proffits entredoth, that I make him to be the sonne, to take this matter in hande. The lawe therfore, not onely bringerh muche gain with it, but also aduancerh me, bothe to wozthip, renoume, & honoz. All men shall seke his fauor, for his learning sake, the best shall like his cōpanie, for his calling; and his wealth with his skill shall be suche, that none shall be able to worke bym a ny wyang. Some consider proffits, by these circūstances folowyng.

The Romanes
Lawes
for Church
dignities.

To whom.
When.
Where.
Wherefore.

circumstances
in obser-
ving profits.

Either can I vse a better order, then these circumstances, minister vnto me. To whom therefore, is the lawe profitable? Able Parie, to them that be best learned, that haue redie wittes, and will take paines. When is the lawe profitable? Answered, bothe now and euermore, but especially in this age, where al men go together by the eares, for this matter, and that matter. Suche alteration hath been heretofore, that hereafter nedes must ensue muche alteration. And where is all this a doe? Even in little Englande, or in Westminster hall, where neuer yet wanted busynesse, nor yet euer shall. Wherefore is the Lawe profitable? Undoubtedly, because no man could holde his stone, if there were not an order to state vs, & a lawe to restrain vs. And I praise you, who getteth the money? The lawier no doubt. And were not lade somtymes cheaper bought, then got by the triall of a Lawe? Doe not men commonly for trifles fall out? Some for lopping of a tree spendes all that euer thei haue, an other for a Cose that grafetb vpon his ground, tries the lawe so harde, that he proues hymself a Canker. Now, when men bee so madde, is it not easie, to gette money among them. Undoubtedly, the lawier neuer dieth a begger. And no maruail. For an C. beggers for him, and makes a waste all that thei haue, to get that of hym, the whiche, the officer he bestoweth, the more still he getteth. So that he gaineth alwayes, aswell by encrease of learning, as by sloping his purse with money, where as the other getteth a hardie Saine often tymes, and a flappe with a Fore talle, for all that euer thei haue spent. And why would they Tullye, if it were to doe againe, that would doe it: therefore, the Lawier can neuer want a liuyng, till the yearth want men, and all be vnde.

able in ma-
that go to
a Lawe.

ofiers, ne-
r by beg-
rs.

The Lawe easie to many, and harde to some.
Doubt not, but my lawier is perswaded, that the lawe is profitable, now muste I beare hym in hande, that it is an easie matter, to become a lawier. The whiche, if I shalbe able

able to pꝛoue. I doubt not, but he will pꝛoue a good lawier, and that right shortly: the Lawe is grounde vpon reason. And what hardinesse is it so; a man by reason, to finde out reason. That can not be straunge vnto hym, the grounde whereof, is grassed in his byeast. What, though the lawe be in a straunge tongue, the wordes maie be got without any pain, when the matter self is compassed with ease. Thus, a little Lawe, will make a greatesse, and therefore, though it be much, to become excellēt, yet it is easie to get a taste. And surely, for getting of money, a little wil doe as much good oftentimes, as a great deale. There is not a word in the lawe but it is a grote in the lawiers purse. I haue knowen diuers, that by familiar talking, & mounting together, haue come to right good learning, without any great booke skill, or much beating of their brain, by any close studie, or secret musyng in their chamber. But where some saie, the lawe is very hard, and discourage pong men from the studie thereof, it is to be vnderstande of suche, as will take no paines at all, nor yet mynde the knowledg thereof. For, what is not hard to man, when he wanteth will to doe his best. As good slepe, and saie it is harde; as wake, and take no paines.

The Lawe.

Necessarie.

Discreet.



What needeth more, to pꝛoue the lawe to be goodlie, iuste, or necessarie, saying it is grounde vpon Gods wille, & all Lawes are made, for the mainteinance of Justice. If we will not belene, that it is necessarie, let vs haue rebellies againe, to disturbe the realme. Our nature is so sonde, that we knowe not the necessitie of a thing, till we finde some lacke of the same. Wolves are not esteemed, as they haue been among vs Englishmen, but if we were ones well beaten by our enemies, we should sore knowe the want, and with felgng the smarte, lament muche our folle. Take alwaie the Lawe, and take alwaie our liues, for nothyng maintaineth our wealth, our health, and the safegarde of our bodies, but the lawe of the realme, whereby the wicked are condempned, and the goodlie are defended.

Lawes maintain life.

c. liij.

An

The arte of Rhetorike.

An Epistle to perswade a yonge gentleman to marriage,
devised by Erasmus, in the behaile of his frende.



Lbest, you are wise enough of your self, though that singular wisdom of yours (moste longng to fine) and little needs the aduise of other, yet either for that old friendship, whiche hath been betwixt vs, and continued with our age, euen from our crables, or for suche your greate good turnes, shewed at all tymes towarde me, or els for that false kindred and alliance, whiche is betwixt vs: I thought my self thus muche to owe vnto you, if I would be suche a one in dede, as you euer haue take me, that is to saie, a man bothe frendly and thankfull, to tell you frely (whatsoever I iudged to appertaine, either to the sauegarde, or too: hyppie of you, or any of yours) and willingly to warne you of the same. We are better seen ostentymes, in other mennes matters, then wee are in our owne. I haue felt often your aduise, in myne owne affaires, and haue founde it, to be so fortunate vnto me as it was frendely. Now, if you will likewise in your owne matters, followe my counsaile, I truste it shall so come to passe, that neither I shall repente me, for that I haue giuen you counsaile, nor yet you shall so thinke your self, that you haue obeyed, and followed myne aduise.

There was at supper with me, the .xij. daie of April, whē I late in the countre, Antonius Baldus, a man (as you know) that most earnestly tendereth your welfare, & one that hath been alwaies of great acquaintance, and familiarite with your sonne in lawe: a beaue feast we had, and full of moche mourning. He tolde me, greatly to bothe our heavines, that your mother, that moste goodly woman, was departed this life, & your sister being overcome with sorowe and heavinesse, had made her self a Nunne, so that in you only remaineth the hope of issue, and maintainance of your stocke. Whereupon your frendes with one consent, haue offered you in marriage, a girlswoman of a good house, and muche wealth, faire of bodie, bette well brought up, & suche a one, as laneth you with all her harte. But you (either for your late sorowes, whiche you haue in freshe remembrance, or els for religion sake) haue so purposed to line a single life, that neither can you so lone of your
stocke,

flocke, neither for desire of issue, nor yet for any entreaties of your
 frendes can make, either by praying, as by weeping; he brought to
 change your mynde. And yet notwithstanding, all this (if you
 will folowe my counsaile) you shall be of an other mynde, and lean-
 yng to line single, whiche bothe is barraine, and smally agreying
 with the state of mannes nature, you shall giue your self to holie
 to masse holie wedlocke. And for this parte, I will neither wishe,
 that the loue of your frendes (whiche els ought to overcome your
 nature) nor yet mine authorite, that I haue ouer you, should doe
 me any good at all, to passe this my requeste, if I shall not proue
 vnto you by most plain reasons that it will be bothe muche more
 honest, more profitable, and also more pleasaunt for you, to mar-
 then to line other wise. First, what will you saie, if I proue it also,
 to be necessarie for you, at this time to marie. And first of al, if ho-
 nestie maie moue you in this matter (the whiche among all good
 men, ought to be of muche weight) what is more honest then Ma-
 trimonie, the whiche Christ hymself did make honeste, when not
 onely he, vouchsafed to be at the marriage with his mother, but al-
 so did consecrate the marriage feast, with the first miracle, that euer
 he did vpon earth? What is more holie then matrimonie, which
 the creator of all thinges did institute, did fallen, and make holy, &
 nature it self did establishe? What is more praise woorthy, than that
 thing, the whiche, who soeuer shall dispraise, is condemned straighe
 for an heretike? Matrimonie, is euē as honorable, as the name of
 an heretike, is thought shamefull. What is more right, or more
 then to giue that vnto the posterities, the whiche we haue receiued
 of our auncesters? What is more moderate, then vnder the de-
 sire of holinesse, to eschue that as vnholy, whiche God himself, the
 fountain and father of all holinesse, would haue to be compted in
 most holie? What is more humanly, then that man should go a-
 gainst, the lawes of mankinde? What is more vnbanksfull, then
 to deny that vnto younginges, the whiche (if thou baddest not
 receiued of thyne elders) thou couldest not haue been the man lining
 able to haue denied it vnto them. What if you would knowe, who
 was the first founder of marriage, you shall vnderstand, that it came
 not by by Licungus, nor yet by Moses, nor yet by Solon: but it was

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Praise wo-
 thy to marie.

Right and
 mete to marie

Marriage
 first made
 by God.

first ordeined and instituted, by the chief founder of all thynges,
commended by the same, made honorable, & made holy by the same.
For, at the first, when he made man of the yearth, he did perceiue,
that his life should be miserable, and vnsauerie, excepte he logned
One as mate vnto him. Where vpon he did not make the wiue vpon
the same clate, wherof he made man: but he made her of Adams
ribbes, to the ende we might plainly vnderstande, that nothyng
ought to be moze deare vnto vs, than our wiue, nothyng moze nigh
vnto vs, nothyng surer ioined, and (as a mā would say) faster gle-
wed together. The self same God, after the generall flood, beyng
reconciled to mankinde, is said, to proclaim this lawe first of all,
not that men should liue single, but that thei should increase, bee
multiplied, & fill the yearth. But how I praye you could this thing
be, seeing by marriage, and lawfull comyng together? And first,
least we should alledge here, either the libertie of Moses lawe, or
els the necessitie of that tyme? what other meanyng els hath that
common, & commendable report of Christe in the Gospell, for this
cause (saith he) shal mā leaue father & mother, & cleaue to his wiue.
And what is moze holy, then the reuerence & loue, due vnto pare-
tes? And yet the truth promised in matrimony, is preferred before
it, & by whose meanes? Marry by God himself, at what time? For
soth not onely among the Iewes, but also among the Christians.
When so: sake father & mother, and takes the selues toholis to their
wiues. The sonne beyng past. xx. yeres, is free & at libertie. yea,
the sonne beyng abdicated, becometh no sonne. But it is death
onely, that parteth married folke, if yet death doeth part the. Now,
if the other Sacramentes (wher vnto the church of Christ chiefly
leaneth) be reuerently vsed: who dooeth not see, that this Sacra-
ment, should haue the mosse reuerence of all, the whiche was in-
stituted of God, & that first and before all other. As so: the other,
thei were instituted by the yearth, this was ordeined in Paradise: the
other were giuen so: a remedy, this was appointed so: the selow-
ship of felicitie: the other were applyed to our human nature, after the
fall, this onely was giuen, when man was in mosse perfect state.
If we compt those lawes god: that mortall men haue enacted, shal
not the lawe of Matrimony be mosse holy, whiche we haue recei-
ued

After man
was made
the woman
was ioyned
vnto him.

Matrimonic
remained after
the flood.

Natures
was also
made by gods
lawe.

ned of hym, by whom we haue receiued life, the whiche lawe, was
 then together enacted, when man was first created: And lastly, to
 strengthen this lawe, with an example and deede doen. Christ be-
 yng a yong man (as the storie reporteth) was called to a mariage,
 and came thither willingly with his mother, and not onely was
 he there present, but also he did honeste the feaste, with a wonder-
 full mannaile, beginning first, in none other place, to worke his
 wondrous, and to doe his miracles. ~~And~~ by then I praye you (wil one
 saie) how happeneth it, that Christ so bare mariage: As though
 good sir, there are not many thynges in Christ, at the whiche we
 ougth rather to mannaile, then seke to folowe. He was boyne, and
 had no father, he came into this world, without his mothers pain-
 full trauaile, he came out of the grane, when it was closed vp,
 what is not in hym aboue nature: Let these thynges bee proper
 vnto hym. Let vs that liue within the bodie of nature, reuerence
 those thynges that are aboue nature, and folowe suche thynges, as
 are within our reache, suche as we are able to compasse. But yet
 (you saie) he would be boyne of a virgin: of a virgin (I graunt) but
 yet of a married virgin. A virgin being a mother, did most become
 God, and being married, she shewed what was best for vs to doe.
 Virginitie did become her, who being undefiled, brought hym
 forth by heauenly inspiraciō, that was undefiled. And yet Ioseph
 being her husbande, doeth commend vnto vs, the lawe of chast
 wedlock. yea, how could he better set out the societie in wedlock
 then that willing to declare & secrete societie of his diuine nature
 with the bodie and soole of man, whiche is wonderful, euen so the
 heauenly angels, & to shewe his vnspcakable & euer abiding loue
 toward his church: he doeth call hymself the bridegrome, and her
 the bride. Greate is the sacrament of Patrimonie (saith Paule)
 betwixt Christ and his church. If there had been vnder heauen,
 any holter yoke, if there had been any moze religious covenant
 then is Patrimonie, without doubt ther ample thereof had been
 used. But what like thing do you read in all scripture, of the sin-
 gle life: The Apostle S. Paule in the 13 Chapter of his Epistle to
 the Hebrewes, calleth Patrimonie honorable among al men, & the
 bed undefiled: & yet the single life, is not so muche as ones named
 in

Marriage
 beautified by
 a miracle.

Marriage hon-
 ourable.

In the same place. Maie, that are not borne withall, that line single; except they make some recompence, with doying some great thing. For els, if a man folowynge the lawe of nature, doe labour to get chyldren, he is euer to be preferred before him, that liueth still vnmarried, for none other end, but because he would be out of trouble, & liue more free. We doe read that such as are in verte & de chast of their body, and liue a virginitie life, haue been praised; but the single life was neuer praised of it self. And againe the lawe of Moses, accuseth the barrennesse of married folke; and we do read that some were excommunicated, for the same purpose, & banished from the altar. And wherfore I praise you, Marie Sir, because that you like vnpollutable persones, and liuing onely to them selues, did not increase the world with any issue. In Deuteronomi, it was the chiefest toke of Gods blessings vnto the Israelites, that none should be barren among the, neither man, nor yet woman. And Lia is thought to be out of Gods fauour, because she could not bring forth chyldren. Yea, and the Psalme of Dauid 128 it is cōpiled one of the chiefest parties of blisse, to be a fructifull woman. Thy wife (saith the Psalme) shall be plentifull, like a vine; and thy chyldren like the boughes of Oliues, round about thy table. Then if the lawe doe condemne, and utterly dissolue barren matrimonie, it hath all waies muche more cōdemned, the single life of batchelaires. If the faulte of nature, hath not escaped blame, the will of man can inuade womans rebulke. If shee can neuer get chyldren; and can get none, wherfore serue shee, which neuer can alle to escape barrennesse? The Hebrewes had such a reuerence to married folke, that he whiche had married a wife, the same yere should not be forced to go on warfare. A cite is like to sat to ruine, except there be watchmen, to defende it with a mortar. But assured destruction must be readye to take, except men through the benefite of marriage, supple issue, the world through mortallitie, doe from time to time decays. And besides this, the Romaynes did take a penaltie vpon their backe, that liued a single life yea, they would not suffer them, to beare any office in the common weale. But they that had increased the world with issue, had a reward by common allowance, as when they had begyn the well of their countree.

Deutero. vj.

Lia.

Hebrewes
Lawe for
married folke.

Plutarchus
in the life of
Cato.

countrie. The olde sozen lawes, did appoint penalties, for
 soche as liued single, the which although thei wer qualified
 by Constantus the Emperoz, in the fauour of Christes re-
 ligion: yet these lawes doe declare, how little it is for the co-
 mon weales aduancement, that either a citie should be les-
 ned, for loue of sole life, or els that the contrie should be fil-
 led full of bastardes. And besides this, the Emperoz Augu-
 stus, being a soze punisher of euill behauior, examined a sol-
 diour, because he did not marry his wiife, according to the la-
 wes, the which soldior, had hardely escaped iudgement, if
 he had not got thre children by her. And in this point doe
 the lawes of the Emperors, seme fauorable to married folk,
 that thei abrogate soche bowes, as were proclaimed to bee
 kepte, and brought in by Piscella, and would that after the
 penaltie were remitted, soche couenauntes beyng made a-
 gainst all right and conscience, should also be taken of none
 effect, and as void in the lawe.ouer and besides this, Al-
 pianus doeth declare, that the matter of Dowries was ener
 moze, and in all places, the chiftest aboue al other, the which
 should neuer hane been so, except there came to the comon
 weale, some especial profit by marriage. Marriage hath ener
 been reuerenced, but fruitfulness of bodie, hath bee moch
 moze, for so sone as one got the name of a father, there dis-
 cended not onely vnto him, inheritaunce of land, but al be-
 questes, and gooddes of soche his frendes, as died intestate.
 The which thing appereth plain, by the Satyre Poete.

Augustus
 Cesar.

Piscella.

Alpianus.

Through me thou art made, an heire to haue lande,

Thou hast all bequestes oue with an other:

All goodes and cattell are come to thy hande,

Yea gooddes intestate, thou shalt haue sure.

Juuenall.

Now, he that hath thre children, was moze fauored, for
 he was exempted from all outward ambassages. Again, he
 that had five children, was discharged, and free fro all per-
 sonalle office, as to haue the gouernance, or patronage of
 young gentlemen, the which in those daies, was a greate
 charge, and full of paines, without any profit at al. He that
 had. xij. children, was free by the Emperoz Iulians law,
 not onely from beyng a mā of armes, or a Captaine ouer
 hoysmen: but also fro al other offices in the common weale.

And

The art of Rhetorike

And the wise founders of all Lawes, give good reason, why
such favour was shewed to married folke. For what is moze
blessefull, then to live ever: Now, wher as nature hath de-
nied this, Patrimonie doeth give it, by a certaine sleighte,
so moche as maie be. Who doeth not desire to be buried, &
live throught same, among men hereafter: Now, ther is no
building of pillers, no erecting of arches, no blasynge of Ar-
mes, that doeth moze set forth a mannes name, then doeth
the encrease of childre. Albinus obtained his purpose of the
Emperour Adrian, for none other desert of his, but that he
had begot an houseful of children. And therfore the Empe-
rour (to the hinderance of his treasure) suffered the children
to enter whollie vpon their fathers possessiō, sozasmoch
as he knewe well, that his Realme was moze strenghtned
with encrease of children, then with store of money. Again
all other lawes, are neither agreing for all Countreies, nor
yet used at al time. Licurgus made a lawe, that thei which
married not, should be kept in Homer, fro the sight of stage
Plaires, and other wonderful shewes, and in Winter, thei
should go naked about the Market place, and accusing the
scholers, thei should confesse openly, that thei had iustlie de-
served soche punishmente because thei did not live, accor-
ding to the Lawes. And without any moze a dose, will ye
know, how moche our old auncesours, heretofore esteemed
Patrimonie: Watch well, and consider the punishment,
for breaking of wedlocke. The Grekes heretofore thought
it mete, to punish the breach of Patrimonie with battail,
that continued tenne yeres. Yea, mozeouer not onely by the
Romaine lawe, but also by the Hebrewes and straungers,
aduouterous persons were punished with death. If a thefe
paid fower times the value of that, whiche he stole away,
he was deliuered: but an aduouterers offence, was punished
with the sword. Among the Hebrewes, the people stoned the
aduouteres to death, with their owne handes, because thei
had broke that, without which the world could not continue
And yet thei thought not, this soze lawe sufficient inough,
but graunted further, to run him throught without Lawe,
that was take in aduoutrie, as who should saie, they graun-
ted that to the grief of married folke, the whiche they would
hardely graunt to him, that stood in his owne defence, for
sauegarde

Licurgus
law: against
unmarried
folke,

Punishmen-
tes appointed
for breaking
of wedlocke.
The Grekes
gave reuenge-
ment for ad-
uoutrie.

The Hebrew-
es stoned ad-
uouterers.

Lawfull for
the married
man among
the Hebrewes,
to kill the ad-
uouterer.

sauegarde of his life, as though he offended moze hainouslie, that toke a mannes wife, then he did, that tooke a waite a mannes life. Assuredlie, Wedlock must nedes seme to be a mozte holie thing, considering, that being ones broken, it must nedes be purged, with mannes blood, the reuenger whereof, is not forced to abide, either Lawe, or Iudge, the whiche libertie is not graunted any, to vse vppon him that hath killed, either his father, or his mother. But what doe we with these lawes witten: This is the lawe of nature, not witten in the Tables of Brasse, but firmelie printed in our myndes, the whiche Lawe, whosoener doeth not obeye, he is not woorthie to bee called a manne, moche lesse shall he bee counted a Citizein. For, if to liue wel (as the Stoikes wittely doe dispute) is to followe the course of nature, what thing is so agreyng with nature, as Matrimo-
Matrimonie naturall.
 nie: For there is nothing so naturall, not onely vnto man, kinde, but also vnto all other liuyng creatures, as it is for euery one of theim, to kepe their owne kinde from decaye, and through increase of issue, to make their whole kind immortalle. The which thing (al men knowe) can neuer bee doen without Wedlocke, and carnall copulation. It were a feule thyng, that brute beastes, should obey the Lawe of Nature, and men like Cizautes, should fight against Nature. To those woꝝke, if we would narrowly looke vpon, we shall perceiue that in all thynges here vppon yearth, the would there should be a certain spice of marriage.

I will not speake now of trees, wherein (as Plinie mozte certainly wytteth) there is found Marriage, with some manifest difference of bothe kyndes, that excepte the house-
Marriage among trees.
 bande Tree, doe leane with his boughes, euen as though he should desire copulation, vpon the women Trees, growyng rounde aboute hym: Thei would elles altogether ware barraine. The same Plinie also doeth reposite, that certaine auobours dooe thynke, there is bothe Male, and Female, in all thynges that the yearth yeldeth.

I will not speake of precious Stones, wherein the same
Marriage among precious stones.
 author affirmeth, and yet not be only neither, that there is bothe male, and female among the. And I praise you, hath not God so knitte all thynges together, with certayne linkes, that one ener seemeth, to haue nede of an other: What
 sale

The art of Rhetorike

Marriage be-
twene the fir-
mament and
the pearth.

The fable of
Giantes that
fought against
Nature.

Opyheus.

The moſte
ſwicheſt can
not choſe but
alowe ma-
riage.

ſaie you of the Skie oꝝ Firmamente, that is euer ſtirryng,
with continuall moyning? Dooeth it not pleaſe the part of a
houſbande: while it puffeth by the pearth, the mother of al
thynges, and maketh it fruitful, with caſſyng ſeede (as a
man would ſaie: vpon it. But I thinke it ouer tedious, to
runne ouer all thynges. And to what end are theſe thynges
ſpoke? Parſe ſir, becauſe we might vnderſtā, that thꝛough
Marriage, all thynges are, and doe ſtill continue, and with-
out the ſame, all thynges dooe decaie, and come to nauight.
The olde auncient and moſte wiſe Poetes doe ſeigne (who
had euer a deſire, vnder the colour of fables, to ſet forth pre-
ceptes of Philoſophie) that the Giantes, which had ſna-
kes ſeete, and wer boꝛne of the pearth, builded great hilles
that mounted by to heauen, myndyng therby, to be at bitter
deſiaunce with God, and all his angels. And what meaneth
this fable? Parſe, it ſhelweth vnto vs, that certain ſierce &
ſauage men, ſoche as were vnknoꝝ, could not abide wed-
locke, ſoꝝ any woꝝldes good, and therfoꝝ, thei wer ſtricken
down hedlong with lightnyng, that is to ſaie: thei were vt-
terly deſtroied, whē thei ſought to eſchue that, wherby the
weale and ſanſgard of all mankynde, onely doeth conſiſte.

Now again, theſame Poetes doe declare, that Opyheus
the Muſician and Minſtrel, did ſtirre and make ſorte, with
his pleaſaunte melodie, the moſte harde rockes and ſtones.
And what is theiꝝ meanyng herin? Aſſuredly nothing elſe,
but that a wiſe and well ſpoke n manne, did call back hard
harted menne, ſoche as liued abꝛode like beaſts, from open
whoꝛedome, and bzought them to liue, after the moſt holie
lawes of Patrimonie. Thus we ſe plainly, that ſoch a one
as hath no minde of Marriage, ſeweth to be no man, but ra-
ther a ſtone, an enemy to nature, a rebel to God himſelf, ſe-
kyng thꝛough his owne folie, his laſt end and deſtruction.

Well, let vs goe on ſtill (ſeyng we are fallen into fables,
that are not fables altogether) when theſame Opyheus, in
the middes of hell, ſoꝛced Pluto hymſelf, and all the deuils
there, to graſt him leaue, to cary awaie his wiſe Curidice
what other thyng do we thinke, that the Poetes meāt, but
onely to ſet forth vnto vs, the loue in wedlocke, the which
euē among the deuilles, was counted good and godly.

And this alſo makes wel ſoꝝ the purpoſe, that in old tyme
thei

they made Jupiter Camellus, the God of Marriage, and Juno Lucina, Ladie midwife, to helpe soche women as laboured in childe bedde, beeyng fondlie deceiued, and superstitiously erryng, in naming of the Gods, and yet not missing the truthe, in declaring that Patrimonie is an holie thyng, and meete for the worthinesse thereof, that the Gods in heauen, should haue care ouer it. Among diuers countreies, and diuers men, there haue been diuers Lawes and customes vsed. Yet was there neuer any countrie so sauage, none so farre from all humanitie, where the name of wedlocke was not counted holie, and had in greate reuerence. Thys the Libyarian, this the Sarmate, this the Indian, this the Grecian, this the Latine, yea, thys the Brittain that dwelleth in the furthest parte of all the worlde, or if there bee any that dwell beyonde them, haue euer counted to be moste holie. And why for Marte, because that thyng must nedes be common to all, whiche the common mother vnto all, hath graffed in vs all, and hath so thoughtlie graffed the same in vs, that not onely Stockdones and Idigions, but also the moste wilde beastes, haue a naturall feluyng of this thyng. For the Lions are gentle, againste the Lionesse. The Tygers fight for safegarde of their young whelpes. The Asse runnes thorow the hotte fire (whiche is made to kepe her alwaye for safegarde of her issue. And this thei call the lawe of Nature the which is as it of moste strength and force, so it spreadeth abroad moste largely. Therefore, as he is counted no good gardener, that beeyng content with thynges presente, doeth diligently ppoine bys olde trees, and hath no regarde, either to ympe or graffe pong settes: because the self same Orchard (though it bee neuer so wel trimmed) muste nedes decaye in tyme, and all the trees die within fewe yeres: so he is not to bee counted halfe a diligent Citezein, that beeyng content with the presente multitude, hath to regard to encrease the number. Therefore, there is no one man, that euer hath been counted a worthy Citezein, who hath not laboured to get childzen, and sought to bying them vp in godlinesse.

Among the Hebrewes, and the Persians, he was moste commended, that had moste wiues, as though the countreies were moste beholding to hym, that encreased the same with the greatest number of childzen. Doe you seke to be counted

All nations
euer esteemed
marriage.

The hebrewes
and Persians
had a number
of women.

The art of Rhetorike.

Abraham.

Jacob.

Salomon.

Socrates.

more holie then Abraham hymself: Well, he should neuer haue been coumpted the father of many nations, and that through Gods furtheraunce, if he had so; bozne the compa-
nys of hys wife. Doe you looke to be reckened more deuoute, then Jacob: he doubteyth nothyng to raunsom Rachell from her greate bondage. Will you bee taken so; wiser then Sa-
lomon: And yet I praye you, what a number of wiues kepte he in one house: Will you be coumpted more chaste then So-
crates, who is repoyted to beare at home with Zātippe, that verie shyew, and yet not so muche theretoze (as he is wonte to lesse, according to his old maner) bicause he might learne patience at home, but also bicause he might not seme to cun-
behinde with his dustle, in doyng the will of nature. For he beeyng a manne, soche a one (as Apollo iudged hym by hys Oracle to bee wise) did well perceiue that he was gotte so; thys cause, bozne so; thys cause, and theretoze bound to yeld so moche vnto Nature. For, if the olde aunciente Philoso-
phers haue saied well, if our Diuines haue proued the thing not without reason. If it be vsed euery where, so; a common Proouerbe, and almosse in every mannes mouthe, that nei-
ther God, no; yet Nature, did euer make any thyng in vaine.

Why did he giue vs soche members, how happeneth we haue soche luste, and soche power to gette issue, if the single life and none other, bee altogether prayse woorthie: If one should bestowe vpon you, a verie good thyng, as a Bowe, a Coate, or a Sworde, all menne would thinke, you were not woorthie to haue the thyng, if either you could not, or you would not vse it, and occupie it. And where as al other thinges, are ordeined vpon soche greate considerations, it is not like, that Nature slepte, or so; gatte her self, when she made this one thyng. And nowe, here will some saye, that thys fowle and filthy desire, and stirring vnto luste, came neuer in by Nature, but through Sinne: so; whose woordes I passe not a Strawe, seeyng their saynges are as false, as God is true. For I praye you, was not Patrimoine Instituted (whose woordes can not bee dooen, without these members) before there was any syn. And again, when haue all other brute beastes their prouocations: Of Nature, or of Sinne: A manne would thinke, they had them of Nature. But shal I tell you at a woorde, we make that filthy, by our owne Imagina-

Imagination, whiche of the owne Nature, is good and goodlie. Whels, if we will examine matters (not according to the opinion of men, but waigh them as they are, of their owne Nature) how chaunceth it, that wee thinke it lesse filthy, to eat, to chewe, to digeste, to emptie the bodie, and to slepe, then it is to vse carnall Copulation, soche as is lawfull, and permitted. Pale sir (you will saye) we muste followe vertue, rather then Nature. A gentle dishe. As though any thyng can bee called vertue, that is contrary vnto Nature. Answeredly, there is nothing, that can bee perfectly gotte, either through labour, or through learning, if manne ground not his doynges, altogether vpon Nature.

But you will liue an Apostles life, soche as some of them did, that liued single, and exhorted other to the same kinde of life. Tush, let them followe the Apostles, that are Apostles in deede, whose office, sayng it is bothe to teache, and byng by the people in Gods doctrine: they ar not able to discharge their dueties, bothe to their flocke, and to their wife and familie: althoughe it is wel knowen, that some of the Apostles had wiues. But be it that Bishopes liue single, or graunt we them, to haue no wiues. What, doe ye followe the profession of the Apostles, being one that is farthest in life from their vocation: beeyng bothe a Tempozall manne, and one that liueth of your owne. They had thys Wardon graunted them, to bee cleane boide from Mariage, to the ende they might be at leasure, to gette vnto Chyriste, a moze plentifull number of his children. Let this be the order of Wyldes and Monkes, who belike haue entred into Religion, and rule of the Celens (soche as among the Iewes lothed Mariage) but your calling is an other waye. Pale, but (you will saye) Chyriste hymself hath coumpted them blessed, whiche haue gelded them selues, for the kyngdoms of God. Sir, I am content to admitte the auarozitic, but thus I expounds the meanyng. Firste, I thinke that thys doctrine of Chyriste, did chiefly belong vnto that tyme, when it behoued them chiefly to bee boide of all cares, and busynesse of this worlde. They were faine to trauaile into all places, for the persecutors were euer ready to laie handes on them. But now the worlde is so, that a manne can finde in no place, the vprightnesse of behauiour lesse stained, then among married folke.

The art of Rhetorike.

Let the swarmes of Jounkes and Jounnes, let forth their order neuer so moche, lette them boaste and bragge, their bealies full, of their Ceremonies and churche seruice, wher in thei chiefly passe all other: yet is Wedlocke (being well and truly kept) a moche holy kinde of life. Againe, would to God thei wer gelded in very deede, whatsoener thei be, that colour their noughtie liuyng, with soche a forlie name of gelyng, liuyng in moche moze filthie luste, vnder the cloke and pzetence of Chastitie. Neither can I repoze for verie shame, into how filthie offences, they doe often fall, that wil not vse that reamedie, whiche Nature hath graunted vnto man. And laste of all, where doe you reade, that ener Christ commaunded any man, to liue single, and yet be doorth openly forbiid diuorcement.

Questes ma
tege.

Then he doorth not worste of all (in my iudgement) for the Common weale of mankinde, that graunted libertie vnto Priestes: yea, and Jounkes also (if nebe bee) to marie, and to take theim to their wiues, namely, seying there is soche an vnreasonable nomber euery where, among whom I praye you how many be there, that liue chaste. How moche better were it, to turne their concubines into wiues, that where as they haue theim now, to their greate shame, with an vnquiet conscience, thei might haue thei other openly, with good repoze, and get children, and also bying them by godly, of whom, thei theim selues, not onely might not be alhamed, but also might be counted honest men for theim. And I thinke the bishops officers, would haue procured this matter long ago, if they had not sounde greater gaires, by Priestes leuitians, then thei wer like to haue by Priestes wars.

Virginitie

But virginie forsoth, is an heauenly thing, it is an Angels life. I answere, wedlocke is a manly thing, soche an is meto so) man. And I talke now as man, vnto man. I graue you, that virginie, is a thing praisse worthe, but so farre I am content, to speake in prayse of it, if it be not so praised, as though the iuste should altogether folowe it, for if men commonly should begin to like it, what thing could be inuented more perillous to a common weale, then virginie. For to be it that other deserue great praisse, for thei maithen be, you notwithstanding, can not want great rebake, seeing it lieth in your handes, to kepe that house fro decaye, wherof you li-
neally

really descended, and to continue it in the name of your ancestors,
 John becometh moste loyally to be knowne for ever. And last of al
 he desireth as muche praise, as that whiche hepe their maiden-
 hoods that hepe hymself true to his wife, and marrieth rather for
 increase of children, then for saving his soule. For if a brother be ch-
 ristianized to live by sede to his brother, that dieth without issue,
 will you suffer the hope of all your stocke to decaye, namely, sayng
 there is none other of your name and stocke, but your self alone, to
 continue the posteritie. I knowe well enough, that the ancients
 fathers have let forth in greates holmes, the praise of virginite
 among whom, Hierom doeth so take on, and praise it so muche
 above the starres, that he fell in manner to deprave Matrimonie,
 and therefore was requiered of godlie bishoppes, to call backe his
 saydes, that he had spoken. But let us heare with suche heate for
 that time sake. I would wishe now, that they, whiche exhort pong
 folke every where, and without respect, suche as yet knowe not
 the difference to live a single life, and to profess virginite: that
 they would bestowe the same labour, in setting forth the discip-
 cline of chastite and pure stocke. And yet those bodies that are in
 suche greates love with virginite, are well contented that men
 should fight against the Turkes, whiche in number are infinitely
 greater then we are. And now if these men thinke right in this
 behalfe, it must needs be thought right good and godlie, to labo-
 rously for children getting, and to substitute youth from time
 to time, for the maintenance of marre. Except peradventure
 they thinke that Connes, Billes, Dukes, and Countes, should be
 provided for battaile, and that men stande in no neede at all with
 them. Which also allowe is well, that we should kill miscreant and
 heathen parentes, that the rather their children not knowing of
 it, might be baptized and made christians. Now if this be right and
 lawfull, how muche more gentleness wer it to have childre bap-
 tized, being borne in lawfull mariage. There is no nation so sa-
 vage, nor yet so hard hearted, within the whole world, but the same
 abhorreth murdering of infants, as we in beate babes, kunge al-
 so and ben rulers, doe likewise punish moste fearfully, all suche
 as like meane to be delivered before their time, or be whilke so

Hieronimus
 praise upon
 virginities.

want barrenne, and neuer to beare collozen. What is the reason
 sparie thei count for small difference betwixt hym, that killeth the
 child, so long as it begetteth to gyltlessen: and the other that killeth
 all meanes possible, neuer to haue any child at all. The first same
 thing, that either withereth and dyeth almost for doore, or els per-
 isheth within the, and so barreth greatly the beaultie, yea, that
 kill saue, whiche faileth from the in shape, would haue been a ma-
 le if thou thy self haddest been a manne. The secondes abborte that
 manne, and wither hym Gods curse, that (being commaunded to
 sparie, whiche the wife of his deere brother, did call his lede by the
 ground, least any lede should be vayne) he was euer thought un-
 worthy to liue here vpon earth, that would not suffer that child
 to liue, whiche was quick in the mothers wombe. But I praise
 you, how little dooe thei flourish from this offence, whiche bynde
 them selues to liue barren, all the daies of their life. Doe thei not
 come to kill as many men, as were like to haue been borne, if thei
 had bestowed their induerment, to haue got children. Now I praise
 you, if a man had lande that were very fat & fertile, and suffered the
 same for lacke of manering, so; euer to waie barre, should be not
 so; were he not worthy to be punished by the lawes, considering
 it is so; the common weales befoore, that every man should well
 and truly husbande his ope. If that man be punished, who li-
 tle hebeth the maintenance of his tillage, the which although it
 be neuer so well manered, yet it yieldeth nothing els but wheate,
 barley, beanes, and peason: what punishment is he worthy to suf-
 fer, that refuseth to plough that lande, which being tilled, yeldeth
 children. And so; ploughing lande, it is nothing els, but painfull
 sowing fro time to time, but in getting children, there is pleasure
 whiche being obtained, as a reward for paines taking, altho
 without traile for all the sowing. Therefore if the working of na-
 ture, if honestie, if vertue, if inward feale, if godlines, if dutie may
 moue you, why can you not abide that, whiche God hath ordeined,
 nature hath established, reason doeth counsaile, Gods word and
 manys voyce doe commaunde, all lawes doe commaunde, the con-
 sent of all nations doeth allowe, where vnto also the example of all
 good men doeth exhort you. That if every honest man would desire

many

many thynges, that are moſte uſefull for none other cauſe, but
 onely for: & thei are honeſt, no doubt but matrimony ought above
 all other, moſt of al to be deſired, as & which we maie doubt, whe-
 ther it haue more honeſte in it, or bypnyng more delight & pleaſure
 with it. For what can be more pleaſant, then to lye with her, with
 whō no: onely you ſhal be ioined in ſelatoſhip, of faithfullnes, and
 moſte hartie good will, but alſo you ſhal be cōgled together moſt
 aſſuredly, with the companie of bothe your bodies: If we compute
 that greaſe pleaſure, whiche we receiue of the good will of our fre-
 des and acquaintance, how pleaſant a thing is it above al other
 to haue one, with whō you maie breake the botome of your hart,
 with whom ye maie talke as freely, as with your ſelf, into whos
 truſt, you maie laſty commit your ſelf, ſuche a one as ſynketh all
 your goodes to be her charge. How what an heauy bliſſe (ſay we
 you) is the companie of man & wiſſe together, ſeing that in all the
 world, there can nothing, be founde, either of greater weigbt and
 ſtrength, or els of more ſtrength & aſſurance. For with frendſhip
 we loyue onely with the will, & ſaithfullneſſe of mynde, but
 with a wiſſe, we are matched together, both in hart & mynd, in bo-
 dy & ſoule, ſealed together with the band & leagus of an holy ſacra-
 ment, & parting of the goodes we haue, indifferently betwixt vs. Ac-
 gain, when other are matched together in frendſhip, do we not ſe
 what diſſemblyng thei be, what falſhood thei praſtiſe, & what de-
 ceiptfull partes thei play: we ſee one thoſe whō we thinke to be our
 moſt aſſured frendes, as ſometimes ſie alway when ſomer tyme to part
 ſo thei bide their beddes, when ſomer tyme giues ſo ſelle. And oft tyme
 when we get a new frend, we ſtraight ſo take our old, we
 heare ſel of very ſeem, & haue continued frendes, even til their laſt
 end. Wheras & ſaithfullneſſe of a wiſſe, is not ſhaken with deceipt,
 nor broken with any diſſemblyng, nor yet parted with any change
 of the world, but purſued at laſt by death onely, not by death
 neither. Wherfore, lettes fight by father & mother, after & befor-
 ther for your ſake, & for your loue onely, ſo be quiet & paſſeth by you
 the parts her truſt in you, & ſeaſon to help by you, we ſe the deſire
 to be with you. Haue you any worldly ſubſtance, upon haue you
 & will maintain it, you haue one & will increaſe it, haue you none
 d. iij. you

But have a little more will get to us if you like in perspective, your
 love is double, if the world be so not with you, you have a love to
 put you in good estate, to be at your commandment, and ready to
 serve you better, & to willie that you be as hath happened un-
 to you, might continue unto her self. And doe you thinke that any
 pleasure in all the world, is able to be compared with such a good
 fellowship, & fellowship living together. If you kepe home, your wife
 is at hand to kepe your company, the rather that you might feele no
 wearines of living all alone, if you rise for her, you have a love to
 bid you fare well with a kiss, longing much for you, being from
 home, and glad to see you welcome home, at your next returne. A
 sweet smile in your youth, a beautiful colour in your age. Every
 society of keeping together, is beautiful & wished for, by nature
 of all men, so much as nature hath ordered us to be sociable,
 friendly, & loving together. Now, how can this fellowship of man
 and wife, be otherwaile then most pleasant, where all things are
 common together betwixt is the best. Now, if you be so most
 happy, to be despised above all other, that is worse, as a man would
 live, so himself, that he is so himself, that he is so himself, that
 spareth for himself, make it himself only to himself, that loneth no
 man, and no man loneth him. Will not a man thinke that such
 a monster, were meete to be cast out of all mennes company (with
 Tymon that coveit for no man) into the middell of the sea. Neither
 doe I here utter unto you, these pleasures of the body, the which
 I have said hath made to be most pleasurable unto man, yet
 these great wittes men, rather hide them, and dissemble the, I can
 not tell how, then directly condempne them. And yet what is he that
 is so lover of wittie, & so dropping of brain (I will not say) block-
 headed, or insensate, that is not moved with such pleasure, name-
 ly if he make himselfe better, without offence, either of God or man,
 and without hindrance of his estimation. If not, I would take
 such a wife, not to be a maid but rather a very home. Although this
 pleasure of the body, is the least parte of all those good thynges,
 that are in wedlocke. But be it that you passe not upon this plea-
 sure, and thinke it beneath the for man to desire, although it be so
 as be called not the name of manly love, but counte it among
 the

a be-
 of all
 else.

the least and bittermost passion, that we dolethe with: now I pray
 you, what can be more hartely desired, then chaste loue, what can
 be more bolte, what can be more honest? And emōg all these plea-
 sures, you get vnto you a ioly sort of himselfe, in whō you maie
 take much delight: you haue other parentes, other brethren, si-
 sters, and nephues. Nature in hede can giue you but one father,
 and one mother: by marriage you gette vnto you an other father,
 and an other mother, who can not chuse, but loue you with all
 their hartes, as the which haue put into your handes, their stoue
 flesh and blood. Now againe, what a ioye shall this be vnto you,
 when your moste faire wife, shall make you a father, in bringing
 forth a faire child vnto you, where you shall haue a prett little
 hope, running by, and dancē your bonie, such a one as shall ex-
 pect your looks, and your smiles looks, such a one as shall call
 you dad, with his sweete lispyng wordes. Now laste of all, when
 you are thus linked in loue, the same shall be so fastened & bounde
 together, as though it were with the Adamante stone, that death
 itselfe can neuer be able to vnde it. These happie are the (as Ho-
 race) yea, more then these happie are the, to whom these sure ban-
 des doe holde, neither though they are by euill reposters, full ofte
 set a supper, shall loue be vnloosed betwixte them twoo, till death
 them bothe depart. You haue them that shall comfort you, in your
 latter daies, that shall close by your eyes, when God shall call you,
 that shall hurie you, and fulfill all thinges belongynge to your fu-
 nerall, by whom you shall seme to be neuer bozne. For so long as
 they shall liue, you shall neuer be thought dead your selfe. The good
 men & ladies that you haue got, go not to other beires, then to your
 owne. So that vnto suche as haue fulfilled al thinges, that belong
 vnto mans life, death it selfe can not seme better. Old age cometh
 by, he all, will we, as will we, & this mate nature prouided so; be-
 cause we should maye yong againe in our childre, and nephues. For
 what man can be greener, that he is old, when he seeth his owne col-
 tenance, which he had being a child, to appere liuely in his sonne?
 Death is a deuise for all mankind, & yet by this meanes onely,
 nature by her prouidence, mindeth vnto vs a certain immortallitee
 in this life: inuolueth one thing by another, euē as a yong grass
 sustineth

d.b.

huddell

Butteth out, when the dooer is cut downe, whether can he come
to die, that when God calleth him, leaueh a yong childe behinde
byr. But I knowe well enough, what you saie to your self, all
this while of my long talke. Partage is an happy thing, & al thing
goe hap well, what and if one haue a euill wife, what if she bee
lighter, but if his children be ingracious: & thus geue you to re-
member all suche men, as by marriage haue bene vnder, & en-
go to it, tell as many as you can, & spare not: you shall find at these
times the faultes of the persones, & not the faultes of marriage. For
belene me, none haue euill wiues, but such as are euill men. And
as for you sir, you make chose a goodd wife, if ye will: But what if
she be crooked, and warde altogether, so; lacke of good obbeying,
A good honest wife, maye be made an euill woman, by a naughty
husbande; and an euill wife, hath bene made a good woman, by
an honest man. We crye out of wiues vniuersely, and accuse them
without cause. There is no man (if you will beleue me) that euer
had an euill wife, but through his owne default. So to againe, and
honest father, byngeth to the honest chylde, like vnto hymself.
Although euen those chylde, howe so euer they are borne, com-
ly become suche men, as their education & bringyng vp is. And as
for ielousie, you shall not neede to feare that fault at all. For none
bee troubled with suche a disease, but those onely that are foolish &
loners. Chast, godlie, & faithfull loue, neuer knowe what ielousie
meant. What meane you to call so your minde, & remember her
soe tragedies, & dolefull dealinges, as haue bene betwixt man and
wife. Suche a woman being naught of her booke, hath caused her
husband to lose his bed, an other hath poisoned her good man, the
third with her churlyshe dealing (whiche her husbande could not
beare) hath bene his bitter vndodg, and brought him to his end.
But I praye you sir, why do you not rather thinke vnto Cornelia,
wife vnto Tiberius Gracchus? Why do you not minde what she
tooxyd wife, or that most virtuous by in A Remme, why do you
not Iulia Pompeies wife, or Porcia Brutes wife: And why
not Arctemesia, a woman most worthy, euer so be it said, yet
why not Hipocritea, wife vnto Mithradates King of Pontus
Why do you not call to minde, what the gentle woman of Prou-
doud .d.d

Euill wiues
happ to euill
men onely.

Ielousie be-
known to
wismen.

Cornelia.

Beste wife

Iulia.

Porcia.

Arctemesia.

Hipocritea.

Tertia

Aemilia?

A Emilia: Why do ye not consider the faithfulness of Turia: Why cometh not Lucretia & Lullula to your remembrance. And why not Arria: Why not thousandes other, whose chastite of life, and faithfulness towarde their husbands, could not be changed, no, not by death: A good woman (you will say) is a rare birde, & hard to be found in al the worlde. Well then sir, imagine your self two: why to have a rare wife, such as few men have. A good woman (saith the wiseman) is a good possion. Be you bold to hope for such a one, as is worthy your manners. The cheefest point standeth in this: what manner of woman you chuse, how you be her, and how you order your self towarde her. But libertie (you will say) is much more pleasant: for who so ever is married, weareth fetters upō his legges, or rather carrieth a clogge; the whiche he can never shake of, til death part their yoke. To this I answer, I can not see what pleasure a man shall have, to live alone: For if libertie be belittled full, I would thinke you should get a mate vnto you, with whom you should part stakes, & make her part of al your toies. Forther eā I see any thing more free, than is the seruitude of these. y. where the one is so much beholding, & bound to the other, that neither of them worthe would be loose, though they might. You are bounde unto him, in whom you receiue into your friendship: but in marriage neither parties standeth loose, that their libertie is a leuelling frō the. Yet oftē againe you are soe afraid, least when your child is taken a waie by death, you fall to mourning for want of issue. Well sir, if you feare lacke of issue, you must make a wife for the self same purpose, the whiche onely shall be a meane, that you shall not wante issue. But what doe you searcke so diligently, nate so carefully, all the incommunities of matrimonie, although single life, had rather any incommunities joynted with it at all. As though there were any kinde of life, in all the worlde; that is not subject to all entiles that may happen. He muste needes goe out of this worlde, that lokes to liue without feeling of any grief. And in comparison of that life, which the saints of God shall haue in heauen, this life of man is to be dōpted & death, & not a life. But if you consider thinges, within the compasse of mankinde, there is nothing either more safe, more quiet, more pleasant, more to be desired,

Demetrius.
Turia.
Lucretia.
Lullula.
Arria.

Prouer. x.

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desired, or more happy, then is the married mannes life. How may
 ny do you se, that hauing ones felt the sweetnesse of wedlock, doeth
 not desire cōsion to enter into the same. My frende Mauricius,
 whom you know to be a very wise man, did not he, the next mo-
 neth after his wife died (whom he loved verely) get hym straight
 another wife. Not that he was impatient of his lust, and could not
 forbear any longer, but he said plainly, it was no life for hym, to
 be without a wife, whiche should be with him; as his yoke felowe
 and companion in all thynges. And is not this the fourth wife,
 that our frend Louius hath married? And yet he so loved the other;
 when shee was on lyne, that none was able to comforte hym in
 his heauynesse: and now he hath had so muche (with one) was wedd
 to fill vp and supplie the boide rooms of his Chamber, as though
 he had loved the other very little. What tobat do we talke so much
 of the honor and pleasure herein, seeing that not onely yonge
 doeth abuse vs, but also weede doeth earnestly soke vs, to seek
 marriage. Let to be sayd by that chaste and woman, shall not come
 together, and with his seten yeres, all mankinde must needs be aile
 for ever. When Zerkis king of the Persians, behelde frō an high
 place, that greates armie of his, suche as almoste was incredible;
 some said he could not forbear weeping; considering of so many
 thousandes, there was not one like to be a liue; within .lxx. yeres
 after. How, why should not we consider the same of all mankind
 whiche he meante onely of his armie. Take a while marriage; and
 how many shall remain after a hundred yeres, of so many realmes
 countreies, kyngdomes, citie, and all other assemblies that be of
 men, throughout the whole worlde? Or now, passe we a Gods
 name, the single life about the moche, the which is like for euer to
 vnder all mankind. What plague, what infection ch either heauē
 or hell, sende more harmfull this mankind: What greater evil is
 to be feared by any flood: What could be looked for, more sojow-
 ful, although the flames of Phaetō should set the worlde on fire a-
 gaine. And yet by suche soye tēpestes, many thynges have been sa-
 ued harmless, but by the single life of mā, there can be nothing left
 at all. We se what a sort of diseases, what diversitye of mishappes
 doe right and daile lye in waite to lessen the small number of mā-
 kinde.

Recessites
 to such
 marriage.
 Zerkis.

kinde: How many doeth the plague destroye, how many doe
the seas swallow, how many doeth battaille snatch vp: For
I will not speake of the daiesly dying, that is in all places.
Death taketh her flight euery where, round about, she run-
neth ouer them, she catcheth them vp, she hasteneth asmoche
as she can possible, to destroye al mankind, and now doe we
so highly commende single life, and eschue mariage: Except
happely we like the profession of the Essens (of whom Iosephus Essens hated
speaketh, that they will neither haue wiffe, nor seruau- Marriage.
tes) or the Dulopolitans, called other wise the rascalles, and
slaves of cities, the whiche companie of them, is alwaies en-
creased, and continued by a sort of bagabounde peasauntes,
that continue, and be from tyme to tyme, still together. Doe
we loke that some Jupiter, should giue vs that same gift, the
whiche he is reported, to haue giue vnto Bees, that we shuld
haue issue, without procreation, and gather with our mou-
thes, out of the flowers, the seede of our posteritie: Or els doe
we desire, that like as the Poetes seie in Minerva, to be bozne
out of Jupiters hedde: in like sort there should children lepe
out of our heddes: Or laste of all doe we looke, accorpyng as
the old fables haue been, that men should be bozne out of the
pearthe, out of rockes, out of stockes, stones, and old Trees.
Many thyngs breed out of the pearthe, without mannes la-
bour at all. Young Myddes growe and shoute vp, vnder the
shadowe of their graundfirs trees. But nature would haue
man, to vse this one waie, of increasyng issue, that throughe
labour of bothe the housebande and wiffe, mankynde might
still be kept from destruction. But I promise you, if all men
toke after you, and stil so bare to marie: I can not se but that
these thynges, whiche you wonder at, and esteeme so moche,
shold not haue been at all. Do you yet esteeme this single life
so greatly? Or doe we praise so moche virginite, aboue all
other? Al by man, there will be neither single men, nor vir-
gines a liue, if men leane to marie, and minde not procrea-
tion. Al by dooe you then preferre virginite so moche, why
set it so so hie, if it be the burying of all the whole worlde?
It hath been moche commended, but it was so; that time,
and in fewe. God shold haue men so se, as though se were a
paterne, or rather a picture of the beauctifull habitacon, wher
neither any shall be married, nor yet any shall giue theirs to
Marriage,

The arte of Rhetorike.

Marriage. But when thinges be giuen for an example, a fewe male suffice, a number were to no purpose. For euen as all groundes, though they bee very fructifull, are not therefore turned into Tillage, for mannes vse and commoditie, but part lieth fallow, and is neuer mannered, part is kept and cherished to like the eye, and for mannes pleasure: and yet in all this plenty of thinges, where so greates store of lande is, nature suffereth very little to waie barren: but now if none should be tilled, and plowe menne went to plaie, who seeth not, but that we should all sterue, and be slain shortly to eate acornes: euen so, it is praise worthy, if a fewe liue single, but if all should seke to liue single, so many as be in this world, it were to great an inconuenience. Now againe, be it that other deserue worthy praise, that seke to liue a virgins life yet it must needs bee a greates faulte in you. Other shall bee thought to seke a purenesse of life, you shall bee counted a parricide, or a murderer of your stocke: that whereas you maie by honest marriage, encrease your posteritie: you suffer it to decaye for euer, though your wilfull single life. A man maie, hauing an house full of children, commend one to God so liue a virgine all his life. The plowe man offereth to God the tenthes of his owne, and not his whole croppe all together: but you sir, must remember that ther is none left aliue of all your stocke, but your self alone. And now it mattereth nothing, whether you kille, or refuse to saue that creature, whiche you onely might saue, and that with ease. But you will follow the example of your sister, and liue single as she doeth. And yet me thinketh you should chiefly, euen for this self same cause be afraid to liue single. For whereas there was hope of issue heretofore in you bothe, now ye see there is no hope left, but in you onely. Be it that your sister maie be boyne withall, because she is a woman, and because of her peres, for she being but a girle, and overcome with sorrowe, for losse of her mother, toke the wrong waye, she cast her self doune hedlong, and became a Nunne, at the earnest sute either of foolish women, or els of doubtfulle monkes: but you being moche elder, must enermore remember that you are a man. She would needs die together with her ancessers; you must labo, that your ancessers shall not die at all. Your sister would not doe her dutie, but shanke a waye: thinke you

you now with your self, that you haue twoo offices to discharge. ^{Doughters of Loth.} The doughters of Loth neuer flucke at the matter, to haue a dooe with their dyonken father, thinking it better with wicked whoyedoome and incest, to prouide so; their posteritie, then to suffer their stocke to dye so; ener. And will not you with honest, godly, and chaste mariage (whiche shal be without trouble, and turne to your greate pleasure) haue a regard to your posteritie, mooste like els so; euer to decaye? Therfore, let them on Gods name, followe the purpose of chaste Hippolitus, let them liue a single life, that either can be married men, & yet can get no childzen, or els soche, whose stocke maie be continu'd, by meanes of other their kinsfolke, or at the least whose kindred is soche, that it were better so; the comon weale, they were all dedde, then that any of that name should bee a liue, or els soche men, as the euersluyng God, of his mooste speciall goodnesse, hath chosen out of the whole worlde, to execute some heauenly office, wherof there is a maruailous small number. ^{The conclu-} But wheras you, according to the reporte of a Philiscon, that neither is vnlearned, nor yet is any liar, are like to haue many childzen hereafter, seing also you are a man of greate landes, and reuenues by your auncesters, the house whereof you came, beyng bothe right honourable, and right auncient, so that you could not suffer it to perishe, without your greate offence, and great harme to the common weale: againe, seing you are of lustie yeres, and very comely so; your personage, and maie haue a maide to your wife, soche a one as none of your countrie hath knowen, any to bee more absolute so; all thinges, comming of as noble a house, as any of them, a chaste one, a sober one, a godly one, an excellent faire one, hauing with her a wonderfull dowrie: Deceyng also your frendes desire you, your kinsfolke weepe to winne you, your cousins and alliance, are earnest in hand with you, your countrie calles and cries vpon you: the ashes of your auncesters from their graues, make hartie sute vnto you, dooe you yet holde backe, dooe you stil minde to liue a single life? If a thing wer asked you that were not halfe honest, or the whiche you could not well compasse, yet at thynsaunce of your frendes, or so; the loue of your kinsfolke, you would be auercome, & yeld to their requests: then how moch more reasonable wer it, that the we-
ping

The arte of Rhetorike.

ping teares of your frēdes, the hartie good will of your coun-
trie, the deare loue of your elders, might winne that thyng
at your handes, vnto the which, bothe the laue of God and
man, doeth exhozte you, Nature pricketh you so;ward, rea-
son leadeth you, honestie allureth you, so manie comodities
call you, and last of all, necessitie it self doeth constrain you.
But here an ende of all reasonyng. For I truste you haue
now, and a good while ago, chaunged your minde, through
myne aduise, and taken your self, to better counsaile.

Of Exortacion.

Exhortyng.

The places of exhortyng, and dehortyng, are the
same, whiche we vse in perswadyng, and diswa-
ding, sayyng that he, whiche vseth perswasion, se-
keth by arguments, to compasse his deuise: he that
labours to exhozte, doeth stirre affection.

Crasmus sheweth these to be moſte especiall places, that
doe pertain vnto exhortacions.

Praise, or Commendacion.

Expectacion of all men.

Hope of victorie.

Hope of renoume.

Fear of shame.

Greatnesse of reward.

Rehearfall of examles, in all ages, and e-
specially, of thynges lately doen.

Praising a
deede.



Praising, is either of the man: or of some dede doen.

We shal exhozt men to doe the thyng, if we shewe
them, that it is a woorthy attēpt, a godly enterpryse
and soche as selwe men, hether to haue aduentured

Praising a
man, the ra-
ther to encou-
rage him.

In praising a man, we shal exhozt him to go so;ward, consi-
dering it agreeth, with his wonted manhode, and that he
herto he hath not shacked, to haſſard boldly, vpon the beste &
woorthiest deedes, requiryng him to make this ende anſwe-
rable, to his moſte woorthy begynnynge, that he make ende
with hono; which hath so long cōtinued in soche renoume.
For it wer a soule shame, to lose hono; through folie, which
hath been gorſe through vertue, and to appere moſte shacked
in leuynge it, then he seemed carefull at the first, to attain it.

Again whose name is renoumed, his doynges from time
to

to tyme, will be thought moze wonderfull, and greater promise
will men make vnto theselues, of suche mens aduentures, in any
comōd affaires, then of others, whose vertues are not yet knowen.
A notable master of sence, is marueilous to behold, & men looke
earnestlie to se hym do some wonder: how much moze will thes
looke, when thei heare tell, that a noble captain, and an aduentu-
rous pynce, shall take vpon him the defence, and sauegard of his
countrey, against the raging attemptes of his enemies: Therfore
a noble man can not but go sozward, with moze earnest will, se-
yng all men haue suche hope in hym, and coumpt him to be their
onely comfort, their soztresse, and defence. And the rather to en-
courage suche right woztthy, we make put them in god hope, to co-
passe their attēpt, if we shewe them that God is an assured guide
vnto al those, that in an honest quarell, aduenture themselves, &
shewe their manly stomack. Bathan himself, the greatest aduer-
sie that mā hath, yeldeth like a captiue, when God doeth take our
part, much soner shal al other be subiect vnto him, and crye *Pecunia*
foz if God be with him, what mattereth who be against hym?

Expected
of all men.

Hope of vic-
toze,

Now, when victoyle is got, what honoz doeth ensue? Here ope-
neth a large field, to speake of renoume, fame, & endles honoz. In
al ages the woztthiest mē, haue alwaies aduentured their carcasses,
foz & sauegard of ther countrie, thinking it better to die with honoz,
then to liue with shame. Againe, the ruine of our realme, should
put vs to moze shame, then the losse of our bodies, should turne
vs to smart. Foz our honestie beyng stained, the paine is endlesse,
but our bodies being gozed, either the wound make sone be healed,
or els our paine beyng sone ended, the glozy endureth soz euer.

Fame fol-
loweth victo-
ryes.

Shame fol-
loweth fearfu-
ness, when
manhood is
thought ned-
dull.

Lastly he that helpeth the nedy, bestoweth his poze neigboz, & in
the fauoz of his countrey, bestoweth his life: will not God besides
al these, place him where he shal liue soz euer, especially, seyng he
hath down all these enterpryses in faith, and soz Chyristes sake?

Heauen the
rewarde of
haule Cap-
taines.

Now, in all ages, to reckon suche as haue been right souerain,
and victorious, what name goise the woztthie Scipio, that with-
stode the rage of Anniball? What brute hath Cesar, soz his moze
woztthy conquestes? What triumphe of glozy dooeth sound in all
meanes eares, vpon the onely nampng of mightie Alexāder, and

The arte of Rhetorike.

his father kyng Philip? And now to come home, what hedde can erpasse, the renounced Henry the. v. kyng of Englands, of that name, after the Conqueror? What wit can set out, the wonderfull wisdom of Perie the. viij. and his greate foresighte, to escape mischief like to ensue, and his greate foresighte, to escape dangers, to subdue rebelles, and to maintaine peace?

¶ Of mouyng pitie, and stirryng men to shewe mercie.

Mouyng of
me.

If the wise, we make exhorten men to take pitie of the fatherlesse, the widowe, and the oppressed innocent, if we sette before their eyes, the lamentable afflictions, the tyrannous wronges, and the miserable calamities, whiche these pooze wretches do sustaine. For if flesh and blood, moue vs to lone our children, our wiues, and our kinsfolke: much more should the spirite of God, and Christes goodnes towards man, stirre vs to lone our neighbours moste entirely. These exhortations, the preachers, of God, make most aptly vse, when thei open his Gospell to the people, and haue iuste cause, to speake of suche matters.

¶ Of commendynge.

The manner
of commenda-
g.

If commendynge a man, we vse this reporte of his witte, honestie, faithfull service, painfull labour, and carefull nature, to doe his masters will, or any such like, as in the Epistles of Tullie, there are examples infinite.

¶ Of Comforyng.

The manner
of comforyng.

Now after all these, the weake would bee comforted, and the sorrowfull would bee cherished, that their grief might be asswaged, and the passions of man brought vnder the obedience of reason. The vse hereof is greates, aswell in pynate troubles, as in common miseries. As in losse of goods, in lacke of frendes, in sicknes, in darch, and in death. In all whiche losses, the wise vse so to comforyt the weake, that thei giue them not iuste cause, euen at the stricke, to refuse all comforyt. And therefore, thei vse twoo waies, of cherishing the troubled mindes. The one is, when we shewe that in some cases, and for some causes, either thei should not lament at all, or els be sozte verie little: the other is when we graunte, that thei haue iuste cause to bee sadde, and therfore we are sadde also in their behalf, and would remedy the matter,

Comforyng
twoo waies
first.

matter, if it could be, and thus enterpynge into solowship of sorrow, we seke by little, & little to mittigate their grief. For all extreme heavinesse, and vehemente sorowes, can not absoe comfort, but rather seke a mourner that would take part with them.

Therefore, muche warenesse ought to be used, when we happen vpon suche excedyng sorrowfull, least we rather purchase hatred, then allwaie grief. Whose harmes shoulde bee moderately borne, whiche muske needes happen to every one, that haue chaunced to any one. As death, spareth none, neither kynge, or Caesar, neither poore, nor riche. Therefore, to bee impaciente for the losse of our frendes, is to fall out with God, because he made vs menne, and not Angels. But the goodly (I trust) will alwaies remit the order of thinges, to the will of God, and force their passions, to obeye necessitie. When God lately visited this realme, with the sweating disease, and recured the two worthy gentlemen, Henry Duke of Suffolke, and his brother Lord Charles: I lepyng my Ladies grace, their mother, takyng their death mosse grievously, could not otherwile for the dnetie, which I then did, and ever shal owe vnto her, but comfort her in that her heavinesse, the whiche vndoubtedly at that tyme, muche weakened her body. And because it maie serue for an example of comforte, I haue been bolde to set it forth, as it soloweth hereafter.

*A sweating
disease.*

An example of comforte.

Though myne enterpryse maie be thought foolish, and my doinges very slender, in busying my brain to teach the experte, to giue counsaile to order, when I lacke it my selfe, and whereas moze neede were for me, to bee taught of other, to take vpon me to teache my betters: yet dutie bindyng me, to doe my best, and among a number, though I can doe least, yet good will settynge me forth with the foremost: I can not chuse but write, what I am able, and speake what I can possible, for the better comfortyng of your grace, in this your great heavinesse, and soze visitation sent from God, as a warning to vs all. The physician then deserueth mooste thancke, when he practiseth his knowledge, in tyme of necessitie, and then trauaileth mooste painfullt, when he sealeth his patiente

The arte of Rhetorike.

to be in moste daunger. The soldior at that time, and at no time so muche, is thought most trustie, when he sheweth at a neede his faithfull hart: in time of extreme daunger doeth vs, and bestow his moste earnest labour. In the wealth of this worlde, what valiaunt man can want assistance: What mightie prince can misse any helpe, to compass his desire: Who lacketh men, that lacketh no money. But when God striketh the mightie, with his strong hand, and displace thos, that were highly placed: what one man doeth once look backe, for the better easement of his deare brother, and godlie comforting his euen chryssen, in the chief of al his sorowe. All men commonly, more reioyce in the Sonne rising, then they do in the Sonne setting. The hope of lucre, and expectation of private gaine maketh many one to beare out a countenance of fauour, whose hart is inwardly fretted with daily rancour. But whose frendes, euen as prosperitie doeth get them, so aduersitie doeth trie them. God is the searcher of euery mans thoughte vnto whose iudgement, I deferre the assurance of my god will.

And though I can doe little, and therefore deserue as little thanke, as I loke for praise (whiche is none at al) yet will I endeavour earnestly at all times, as well for mine owne discharge, as declare my duetie, as at this present to saie somewhat, for the better easement of your grace, in this poynt of heuiness. The passions of the minde, haue diuers effects, and therfore worke straungely according to their properties. For, like as icke cōfōrteth the hart, nourisheth blood, & quickneth the whole bodie: so heauinesse and care, hinder digestion, ingender euill humours, waste the principall partes, and with time consume the whole bodie. For the better knowledge thereof, and so a liuely sight of the same, we neede not to seke farre for any example, but euen to come straight vnto your grace, whose bodie as I vnderstand credible, & partly see my self, is soze appaired, with in short time, your mind so troubled, and your hart so heauie, that you hate in a manner all light, you like not the sight of any thing, I might be your cōfōrt: but altogether stricken in a dūmpe, you seke to be solitarie, ostenting all icke, and deliuyng in sorowe, wispe with hart (if it were Goddes will) to make your laste ende. In which your heauiness, as I desire to be

a counsofour of your grace, so I can not blame your nationall sorrowe, if that now after declaracion of the same, you would moderate all your grief hereafter, and call back your penitencies, to the prescripte order of reason.

And firste, for the better remeadie of euery disease, and troubled passion, it is beste to knowe the principall cause, and chief occasion of the same. Your grace had two sonnes how noble, how witty, how learned, and how Godlie, many thousandes better knowe it, then any one is able well to tell it. GOD at his pleasure hath taken them bothe to his mercie, and placed them with him, whiche were surely ouer good to tarie here with vs. The elder died, as your grace knoweth herie young, whiche by course of Nature, and by mannes estimation, might haue liued moche longer. They bothe were together in one house, lodged in twoo seuerall chambers, and almosse at one time bothe sickened, and both departed. They died bothe Dukes, bothe well learned, both wise, and bothe right Godlie. They bothe gaue straunge tokens of death to come. The elder sitting at supper, and beside merie, sated sodainlie, to that right honest matrone, and Godlie aged gentill woman, that mosse faithfull, and longe assured seruaunte of yours, whose life GOD graunte long to continue: Oh Lorde, where shall we sleepe to morowe at night, whereupon she beyng troubled, and yet sayng comfortable, I trust my Lord, either here, or els where at some of your frendes houses: Haste (quod he) wee shall neuer sleepe together againe in this worlde, bee you well assured, and with that, seying the gentill woman discomfited, turned it vnto mirth, and passed the reste of his Supper with moche ioye, and the same night after twelue of the Clocke, beyng the solwertene of Julie sickened, and so was taken the next morning, about seuen of the clocke, to the mercie of God, in the yere of our Lorde, a thousand, five hundred, fiftie and one. When the eldest was gone, the yonger would not tarie, but tolde before) hauing no knowledge thereof by any bodie sayng) of his brothers death, to the greates wonder of all that were there, declaring what it was to lose so deare a frende, but counsofing himself in that passion, sated: well, my brother is gone, but it maketh no matter, for I will go straight after him, and so did, within the space

of halfe an houre, as your grace can beste tell, whiche was there present. Now I renew these wordes, to your graces knowlege, that you might the more stedfastly, consider their tyme, to bee then appointed of GOD, to forsake this euill worlde, and to liue with Abraham, Isaac, and Jacob, in the kyngdome of heauen. But wherefore did GOD take two soche a waie, and at that tyme? Surely, to tell the principall cause, we maie by all likenesse affirme, that they were taken a waie from vs, for our wretched sinnes, & moste vile naughtynesse of life, that thereby we beyng warned, might bee as ready for God, as they now presently were, and amende our liues in tyme, whom God will calle, what tyme we knowe not. Then as I can see, we haue small cause to lamente the lacke of them, whiche are in soche blessed state, but rather to amende our owne liuyng, to forthyne vs of our offences, and to wishe of God, to purge our hartes, from all filthines and vngodly dealing, that we maie be (as they now be) blessed with God for ever. Not withstanding, the workes of god are unsarcheable, without the compasse of mannes baine, precisely to comprehend the verie cause, sayng that this perswasion ought surely to be grounded in vs, euermore to thynke that God is offended with synne, and that he punisheth offences, to the thirde and fourthe generation, of all them that breake his commaundementes, beyng iuste in all his workes, and doynge all thinges for the beste. And therefore, when God plagueth in soche sort, I would wishe, that our faith might alwaies be staied, vpon the admiracion of Gods glorie, throughout all his doynge, in whom is none euill, neither yet was there ever any guile founde. And I doubt not, but your grace is thus affected, and vnfainedly confessing your owne offences, taketh this scourge, to come from God, as a iuste punishment of synne, for the amende-ment, not onely of your owne self, but also for the amende-ment of all other in generall. The lamentable voice of the poore (whiche is the mouth of God) throughout the whole realme declares full wel, the wickednesse of this life, and shewes plainly, that this euill is more generally felte, then any man is able by worde, or by wrytyng, at ful to set forth.

When God therefore, that is lord, not onely of the riche but also of the poore, seeth his grounds spoyled, from the wholsome

The cause
why God taketh
a waie
he mooste
worthyest.

wholsome profite of many, to the balne pleasure of a fewe;
and the yearth made priuate, to suffice the lust of vncharitable
couetousnesse, and that those, whiche be his true members,
can not liue for the intollerable oppression, the soze enbattin-
sing, and the moste wicked grasing of those, throughout the
whole realme, whiche other wise might well liue, with the
onely value and somme of their lades, and yerely reuenues:
he striketh in his anger the innocentes, and tender yonglin-
ges, to plague vs with the lacke of them, whose innocencie
and godlinesse of life, might haue been a iust example for vs
to amende our moste euill dooynges. In whiche wonderfull
woorde of GOD, when he receiued these twoo moste noble
impes, and his childezen elected, to the cuerlastyng kingdom,
I can not but magnifie his moste glorious name, from tyme
to tyme, that hath so graciously preserved these twoo wo-
rdie gentlemen, from the daunger of further euill, and most
vile wretchednesse, wiose like right shootis to ensue, except
they all repente, and forthinke vs of our former euill liuyng.
And yet I speake not this, as though I knewe any crime, to
be moze in you, then in any other: But I tell it to the shame
of all those vniuersally, within this realme, that are guiltie
of soche offences, whose inward consciences, condemne their
own dooynges, and their open deedes beare witness agaynst
their euill nature. For it is not one house, that shall feele the
fall of these twoo princes, neither hath GOD taken them,
for one priuate persones offences: but for the wickednesse of
the whole realme, whiche is like to feele the smarte, excepte
God be mercifull vnto vs.

But now that they bee gone, though the fleshe bee fraile,
weake, and tender, and much neede a smarte, being wounded
or cutte: yet I doubt not but your grace, lacking twoo soche
portions of your owne fleshe, and hauyng them (as a manne
would saie) cut a waie from your owne house, will suffer the
smarte with a good stomacke, and remember that sozowe is
a good euill remedy, to heale a soze. For if your hand wer
trenched, or your bodie maimed, with some soyalne stroke,
what profite were it for you, to wepe vpon your wound, and
when the harme is doen, to lament still the soze: saying that
with weeping, it will not be lesse, & more yet through weeping
full sore be made moze. For the soze is increased, whē sozow

where neede
fitte ruleth,
sozow is ne-
cessary.

is added; and the paine is made double; whiche before was but single: A Constant Christian; should beare all miserie; and with patience abide the force of necessitie, shewing with assurance the strengthe of his faith; and especiallie, when the change is from evil to good, from woe to weale; what folio is it to saye; that; for the whiche they soye, that are departed: They have taken now their rest, that lived here in trouble: They have forsaken their bodies, wherin they were bounde, to receive the spiritte; whereby they are free: They have chosen for sicknesse, health: for yearth, heave: for life transitory, life immortall and for man, God: thanke be to God, whiche they have moze: O how is it possible they can be better: Undoubtedly if ever they were happye, that are now moste happye: if ever they were well, they are now in best case; beinge delivered from this present evil world; and redeemed from Sathan, to live for ever with Christ our glorious King: And thus, as touching of this world, what maner is it; that not onely lament the want of other, but also desire to have here our selves, hoping for a short tyme, and bled as it were in painfull pleasure; and refusing to hope that continuall, perfect, & heauenly entertainment, the whiche for some shall happen: into us, as a nature dissolved with this present body: Truly it is, we are moze fleshye than spiritt; shall sooner feeling the ache of our bodie, then the griefe of our soule: moze studious with care, to bee healthfull in the world; then seeking with prayer, to bee pure in spiritte. And therefore, if our frendes be stained with sinne, we doe not, or we will not espse their soze; we coumpte them fault lesse, who thus are moze wicked: neither seeking the redress of their guilt paying, nor yet ones attending the facilitie of their pardon: though, as touching this world, they be better than we.

The folie of
such as soze
the want of
their frendes

But when our frende departeth this world, and then forsaketh us, when some forsaketh byn: we begin to the we our fleshye natures, we wepe, and we walle, and with long saye without discretion, declare our want of Gods grace, & all goodnesse: For whereas we see that as some be borne, some be borne also; men, women, and children; and not one beinge deathly to us of all our life; yet wee never inquire, we never wepe; neither marking the death of such as we knowe, nor regarding the ill life of those who we love.

But when such departe as were either nighest of our kindred, or els moste our frends, we then lament without all comfort, not the sinnes of their soules, but the chaunge of their bodyes, leauing to dooe that whiche we should, and dooing that onely whiche we shoulde not doo at all. Wherein not onely we declare muche wants of faith, but also we shew greate lacke of wytte. For as the other are gone befoze, either to heauen or els to hell: so shall oure frendes and kinfolke folowe after. Wee are all made of one metall, and ordeyned to dye, so manie as liue. Therfoze what folye is it in vs, or rather what fleshelye madnesse immoderatellye to wayle their death, whom God hath ordeyned to make their ende, excepte we lamente the lacke of our owne liuing. For euen as well we myght at theyr first by the betwaile their natyuitie, considering they muste hede tye, because they are bozne to lye: And what shewer hath a beginning, the same hath also an endinge, and the ende is not at oure will, whiche desire continuance of life, but at his will whiche gaue the beginnig of life. Now then seeing God hath ordeyned all to dye, according to his appointed will, what meane they that woulde haue theirs to liue? Shall God alter his fyrst purpose for the onely satisfiing of oure folysh pleasure? And where God hath minded that the whole worlde shal decay, shall any man desire that any one house may stand? In my mynde, there can be no greater comforte to any one liuinge for the lacke of his frende, than to thinke that this happened to him, whiche all other eyther haue felte, or elles shal feele here after: And that God the rather made Deathe comone to all, that the vniuersall plague and egaines to all, myght abate the fiercenes of death, and comforte vs in the crueltie of the same, consideringe no one man hath an ende, but that all shall haue the lyke, and dye we muste euerye mothere sorte of vs, at one time or other. But you will say: my children might haue liued longer, they dyed young. Sure it is by mannes estimation they might haue liued longer, but had it bene best for them thinke you, to haue continued styl in this wretched worlde, where vyce beareth rule, and Vertue is laboured, where God is neglected, his lawes not obserued, his word abused, & his prophets that preache the iudgemente of God almost euery wher contemned. If your children

Death com-
mon to all.

Still to liue
amidg the euil

dyen

The art of Rhetorique.

Then wer a liue, and by thādūse of some wicked persone, wer
brought to a brothell house, where entising harlottes liued,
and so wer in daunger, to commit that soule sinne of whoz-
dome, and so, ledde from one wickednesse to an other: I am
assured, your grace would call them backe with labour, and
would with exhortacions, induce theim to the feare of God,
and bitter detestacio of all sinne, as you haue soll often here-
tofoze doen, rather fearing euill to come, then knowing any
open faulte, to bee in either of theim. Now then, seying God
hath dooen the same foꝛ you hym self, that you would haue
doen foꝛ theim, if thei had liued; that is, in deliuering theim
bothe, from this present enill world, whiche I count none
other, then a brothell house, and a life of all noughtines; you
ought to thanke God highly, that he hath taken alwaie your
twoo sonnes, euen in their youth, beyng innocentes bothe
foꝛ their liuing; and of soche expectation foꝛ their towardnes
that almoste it were not possible foꝛ them hereafter, to satisfie
the hope in their age, whiche all men presently had con-
ceined of their youth. It is thought, and in dede it is no lesse
then a greate point of happines, to die happely. Now, when
could your two noble gentlemen, haue died better, then whē
thei were at the beste, moſte godly in many thynges, offen-
dyng in few, beloned of the honest, and hated of none (if euer
thei wer hated) but of loche as hate the beste. As in dede, no-
ble vertue neuer wated cankarde enuie, to followe her. And
considering that this life is so wretched, that the beste are
euer moſte hated, and the vileſte alwaies moſte esteemed, and
your twoo sonnes of the other ſide, beyng in that ſtate of ho-
neſte, and trained in that pathe of godlines (as I am able to
be a liuely witnesse, none hath been like, these many yeres,
oꝛ at the leaſte, none better brought vp) what thinke you of
God, did he enuie them, oꝛ els did he pꝛouidently foꝛsee hnto
them bothe, when he tooke theim bothe from vs. Affuredly,
whō God loneth best, those he taketh ſoneſt, according to the
ſaying of Salomon: The righteous man (meaning Enoch
and other the choſen of God) is ſodainly taken alwaie, to the
intent that wickednes, should not alter his vnderſtanding,
and that hypocrisie should not begiſle his ſoule. Foꝛ the cra-
fte bewitching of lies, make good thinges darke, the vnſte-
faſtnes also, and wickednes of voluptuous deſire, turne alſe
the

To die hap-
py, is great
happineſſe.

wiſed, iiii.

the vnderstandyng of the simple. And though the righteous was sone gone, yet fulfilled he moche time, for his soule pleased God, and therefore hated he, to take him a wate fro among the wicked. Yea, the good men of God, in all ages, haue ener had an earnest desire to be dissolved. My soule (as Dauid) hath an earnest desire, to enter into the courtes of the Lorde. Yea like as the harte desireth the water brookes, so longeth my soule, after thee, O God. My soule is a thirste for God: yea, euen for the liuyng God, whē shall I come to appere, before the p̄sence of God: Paule and the Apostles wished, and longed for the date of the Lorde, and thought euery date a thousande yere, till their soules were parted from their bodies. Then, what should we waile them, whiche are in that place where we all should wishe to be, and seke so to liue, that we might be redy, whē it shall please God of his goodnes, to call vs to his mercy. Let vs be sicke for our owne sinnes, that liue here on perth, and reioice in their moſte happie passage, that are gone to beaue. They haue not left vs, but gone before vs to inherite with Christ, their kyngdom prepared. And what should this greue your grace, that they are gone before, considering our whole life is nothing els, but y right wate to death. Should it trouble any one, that his frend is come to his iourneys ende: Our life is nothing els, but a continuall trauail, and death obtaieth rest after all our laboz. Among me that trauail by the hye wate; he is beste at ease (in my mind) that sonest cometh to his iourneys ende. Therefore, if your grace loued your childre (as I am wel assured you did) you must reioice in their rest, and giue God hartie thanks, that they are come so sone to their iourneys ende. Mary, if it wer so y man might escape the dauger of death; y line euer, it wer an other matter: but becauſe we must all die, either first or last, & of nothing so sure in this life, as we are all sure to die at length, & nothing moze vncertain vnto man, then the certain time of euery mannes latter time: what sojourneth when we die, either this daie, or to morowe, either this yere; or the next; sauyng that I thinke them moſte happie, that die lonelle, and death friendly to none so moche, as to the, whom he taketh sonest. At the time of an executioner doen, for greuous offences, what mattereth, who die first, when a dosen are condemned together, by a lawe, considering they must all die, one and other.

Psal. lxxviii.

Psal. xlii.

Life, & right
waile to death
Death pur-
chaleth rest

Death moze
friendly, the
sener it com-
meth.

The art of Rhetorique.

Thaciars.

I fate still, happie are they, that are sonest ridde out of this woꝛld, and the soner gone, the soner blessed. The Thaciars lamēt greatly at the birthe of their childzen, & reioyce much at the burial of their bodies, beinge well assured that this woꝛlde is nothyng els but miserie, and the woꝛlde to come, soye soꝛ euer. Now again, the child now boꝛne, partly declarēth the state of this life, who beginneth his time with wailing, and first sheweth teares, befoꝛe he can iudge the cause of his woe. If we beleue the promises of God, if we hope soꝛ the generall resurrection, and constantly affirme, that God is iuste in all his woꝛkes: we can not but soꝛfully saie, with the iuste man Job: The Loꝛde gaue them, the Loꝛde hath taken them again, as it pleaseth god, so miserie it be, and blessed be the name of the loꝛde, soꝛ now and euer. God dealeth woꝛongfully with no manne, but extendeth his mercie mosse plentifully, ouer all mankind. God gaue you twoo childzen, as the like I haue not knowen, happie are you mosse gracious lady, that euer you bare them. God lent you them twoo soꝛ a tyme, and toke them twoo again at his tyme, you haue no woꝛong doen you, that he hath taken them: but you haue receiued a wonderfull benefite, that euer you had them. He

Childzen by weeping, declare our wo.

Job.

Lent goodes must berefted at the owners will.

is very vnlike that boꝛoweth, and will not paie again, but at his pleasure. He soꝛgetteth moche his dette, that boꝛoweth a tewell of the hynge maieſtie, and will not restore it with good will, when it shall please his grace, to call soꝛ it. He is vnwoꝛthy hereafter to boꝛow, that will rather grudge bicause he hath it no lōger, then ones giue thanks, bicause he hath had the vse of it so longe. He is ouer couetous, that coumpsett not gainfull, the tyme of his boꝛowynge: but raggeth it his losse, to restore thynges again. He is vnthankfull that thinkes he hath woꝛog doen, when his pleasure is shoytmed, and takes the ende of his delite, to be extreme euill. He loseth the greatest part of his soye in this woꝛlde, that thyneketh there is no pleasure, but of thynges present: that cannot comfoꝛte hymself, with pleasure passe, and iudge them to be mosse assured, considering the memoꝛie of them ones had, can neuer decaie. His soles be ouer straight, that be compebended within the compasse of his sight, and thinketh nothyng comfoꝛtable, but that, whiche is euer befoꝛe his eyes. All pleasure, which man hath in this woꝛlde, is very shoyt, &

some

some gaeth it a while, the remembraunce lasteth ever, and is muche
 more assured, then is the perfect, or lively sight of any thing. And
 thus your grace make ever reioyce, that you had thow such, which
 lived so beryously; and died so godly, and though their bodie be
 absent from your sight, yet the remembraunce of their vertues,
 shal neuer decaie from your minde. God lendeth life to al, and li-
 deth at his pleasure for a tyme. To this man he graunteth a long
 life, to this a short space, to some one; a daie; to some a yere; to
 some a moneth. Now tobe God taketh, what mā should be offend-
 ed, considering, he that gaus frely may boldly take his own, tobe
 he will, and do no man wrong. The kynges maiesse giuerth one
 p. l. an other. p. li. an other. lx. li. shall be bee greued, that receiued
 but. p. li. and not rather giue thanks that he receiued so muche.
 So that man happier, that dieth in the latter ende of the moneth,
 then he is that died in the beginning of the same moneth. Doeth
 disaunce of tyme, and longe taryng from God, make menne
 more happie, when thei come to God. By space of passage, we dis-
 fer much, and one liueth longer then an other, but by death at the
 last, we all are matched, and none the happier, that liueth the lon-
 ger; but rather moste happie is he that died the soonest, and depar-
 ted best in the faith of Christe. Think thefore, your self moste
 happie, that you had thow such, and giue God hartie thākes, that
 it pleased him so soon, to take thow such. Necessitie is lawlesse, &
 that which is by God appointed, no man can alter. Reioyce we o;
 wepe we, die we shall, how long, no man cā tel. yea, we ar all out
 life time warned before, that death is at hand, & that tobe we go to
 God, we ar not assured to rise the next daie in the morning, no, not
 to live one houre longer. And yet to se our self, we should assigne
 God his time, accordyng to our facultie, and not obtent our selfes
 with his doings, accordyng to his appointmeint. And ever we say,
 when any die yong, he might have lived longer, it was pity he died
 so soon. As though saye the, he were not better with God, then he
 can be with man. Therefore, inthas for a tyme your grace much
 bewailed their lack, not onely abstering your self fro al companie,
 but also refusing al kind of esoyr almost ded with heavines, your
 bodie bepng so tozue with sorowe, that the long continuance of
 the same

Passions
 worke di-
 versly

The arte of Rhetorike.

the same, is muche like to shorten your daies: I shall desire your grace for Gods loue, to referre your will to Gods will, and whereas hether to nature hath taught you, to wepe the lacke of your naturall childe, let reason teach you hereafter, to wipe away the teares, & let not phantasie encrease that, which nature hath commaunded, moderately to vse. To be sorry for the lacke of oure dearest, we are taught by nature, to bee overcome with sorrowe, it cometh of our owne fond opinion, & great follie it is, with naturall sorrowe, to encrease all sorrowe, & with a little sickness, to purchase redie death. The sorrowes of brute beastes are sharpe, & yet they are but short. The Cowe lacking her Calf, leaueth lowing, within thre or fouer daies; at the farthest. Birdes of the aire, perceiving their youngones, taken fro their nest, chitter for a while in trees there aboute, and straight after they flye awaye, and make no more a doore. The Doe lacking her Fawne, the Wyde her calfe, brye no long time after their losse, but saying their lack to be without remedie, they cease their sorrowe within short space. Man onely among all other, ceaseth not to fauour his sorrowe, and lamenteth not onely so much as nature willet him, but also so muche as his owne affliction moueth him. And yet all folke do not so, but such as are subiecte to passions, and furthest from reason of minde: as women commonly, rather then men, rude people, rather then godly folke, the vnlearned, soner then the learned, foolish folke, soner then wise men, childe, rather then yong men. Wherupon we may well gather, that immoderat sorrowe, is not naturall (for) which is naturall, is ever like in all) but through follie maintained, encreased by weakenesse, and for lacke of reason, made altogether intolerable. Then I doubt not, but your grace, will rather end your sorrowe, by reason: then that sorrowe should end you, through follie: and whereas by nature, you are a weak woman in bodie, you will shew yourself by reason, a strong man in hart: rather endyng your grief, by godly aduertisements, and by the full consideration of Gods wonderful wynges: then that tyme and space, should beare awaye your sorrowes; which in dede suffer none, continually to abide in any one, but rather rid them of life, or els ease them of grief. The tole, the vngodly, the weak harted haue
this

The nature
of brute be-
aues.

Immoderate
sorrowe, not
naturall.

this remedie, your medicen must bee moze heauenly, if you do (as you profess) referre all to gods pleasure, and saie in your prayer. Thy wil be doen in heaue, as it is in heauen. Those whom God loueth, those he chasteneth, & happie is that body, whō God scourgeth, for his amēdement. The man that dieth in the faith of Christ is blessed, and the chastened seruauant, if he doe repent and amend his life, shall be blessed. We know not what we doe, when we bespalle the death of our dearest, for in death is altogether all happiness, & before death not one is happie. The miseries in this world declare small felicitie to be in the same. Therefore, many men being ouerwhelmed with much woe, & twetched wickednes, haue wished & praised God, for an ende of life, and though this world be a let, to the heauily perfection, the which blisse all thei shall attain here after that hope wel here, & with a lively faith declare their asurance. Your graces if. sonnes, in their life wer so godly, that their death was their aduantage: for, by death thei liued, because in life thei were dedde. Thei died in faith, not in care of this world, nor wishing for death, as ouerladen with synne: but patiently taking the crosse departed with ioye. At whose dying, your grace maie learne an exāple of patience, and all thankes geuyng, that God of his goodnes, hath so graciouly taken these your two children, to his savorable mercy. God punished, partly to trie your constācie, wherein I wishe that your grace may now be as well willing to forsake them, as euer you were willing to haue them. But suche is the infirmitie of our fleshe, that we hate good cōfort in wordes, when that cause of our comfozte in deede (as we take it) is gone. And me thinkes I heare you crie, notwithstanding all my wordes: a lacke my childre are gone. But what though thei are gone? God hath called, & nature hath obeyed. Yea, you crie still my children are dedde: What therfore thei liued, & blessed is their ende, whose life was so godly. Who worthe, thei are dedde, thei are dedde. It is no newe thing, thei are neither the first that died, nor yet the last that shall die. Many went before, and all shall folowe after. Thei liued together, they loued together, and nowe they made their ende bothe together. Alas they died that were the fruit of myne awne body, leauing me comfozles, unhappy woman that I am.

You

Thyng, & re-
medie for sin-
les, to take
away their in-
firmities.
Math. 6.
Thou. 5.

The greates
misery of this
world, ma-
kes wretched
of life.

Impatience
without cō-
fort.

You doe well, to call them the fruites of your bodie, and yet you
nothing the more unhappie neither. For is the tree unhappie, for
whiche the apples fall. Or is the yearth accursed, that byngeth
for the grene grasse, which hereafter notwithstanding doeth it li-
ther. Death taketh no order of yeres but whē the time is appoin-
ted, be it early or late, daie or night, a waile we must. But y pray
you, what losse hath your grace? Thei died, that should haue died,
yea, thei could liue no longer. But you wished them longer life.
Yea, but God made you no such promise, & mete it were not, that
he should be led by you, but you rather should be led by him. For
children died, and that right godlie, what would you haue more?
All god motheris desire, that their childre may die Gods seruantes,
the which your grace hath most assuredly obtained. So againe,
mans nature altereth, & hardly tarlieth vertue long in one place,
without much circumspection, and youth may sone be corrupted.
But you will saie. These were god, and godly brought vp & ther-
fore, most like to proue godly hereafter, if thei had liued still. Well,
though such thinges perhaps had not chaunced, yet such thinges
might haue chaunced; and although thei hapen not to all, yet
doe thei hap to many: and though thei had not chaunced to your
children, yet we knowe not that before, and more wisdomie it had
been, to feare the worst with good aduiseement, then euer to hope,
and wike still for the best, without al mistrusting. For such is the
nature of mā, and his corrupt race, that euermore & one soloweth
soner, then the other. Commodus was a vertuous childe, and had
god bynging vp, and yet he died a most wicked man. Nero want-
ed no god counsaill, & such a master he had, as neither any had the
better, and yet what one aloue, was worse than he. But now death
hath assured your grace, that you may warrant your self, of thei
godly ende, whereas if God had spared them life, thinges might
haue chaunced otherwise. In wishing longer life, we wishe often
times longer trowe, longer trouble, longer sory in this world, & weye
all thinges well, you shall perceiue we haue small tpe, to wishe
longer life. This Imagination of longer life, when the life stand-
eth not by number of yeres, but by the appointed wille of God,
maketh oure soules so muche to appeare, and oure teares so conti-
nually

usually to fall from oure chekes. For if we thought (as we shoulde done in dedde) that euery daie risenge, mase bee the ende of euery man liuyng, and that there is no difference with God, betwixte one daie, & an hundred yeres: we might heare al sorowes, a greate deale the better. Therfore it wer moſte wiſedome for vs all, and a great point of perfeccion to make euery daie an euen rekenyng of our lyfe, & talke so with God euery houre, that we mase be of euen hoize with hym, throught fulnes of faith, and redy to go the next houre folowynge, at his commaundement, and to take al waies & is sending in good part. The lord is at hande. We know not when he will come) at midnight, at cocke crowe, or at noone daies) to take either vs, or any of ours. Therfore, the rather that we mase be armed, let vs folowe the examples of other godly men, & laie their doyngeſ before your eyes. And emog al other, I knowe none so mete for your graces comfort, as the wiſe and Godly behauiour of good lyng Dauid. Dauid.
2. Reg. 11a Whē he was enſourmed, that his sonne was ſicke, prayed to God hartely, for his amendement, wept, fasted, & with much lamentation declared greate heauineſſe. But when woide came of his ſonnes departure, he leſt his mournyng, he called for water, and willed meate to be ſet before hym, that he might eate. Whē he ſaw, whē his men maruailed, why he did ſo, conſidering he toke it ſo greivouſly before, when his child was but ſicke, and now being dedde, toke no thought at all, he made this anſwer vnto theſe: ſo long as my child liued, I ſated, and watered my plantes for my young boie, and I ſaid to my ſelf, who can tell, but that God perhappes will geue me him, and that my child ſhal liue, but now ſeing he is dedde, to what ende ſhould I ſate? Can I call him again any more? ſaye, I ſhall rather go vnto hym, he ſhall neuer come againe vnto me. And with that Dauid comforted his wiſe Bethſabe, the whiche example, as I truſte your grace hath redde, for your comfort, ſo I hope you will alſo folowe it for your health, and bee as ſtrong in patience, as our Dauid was. The hiſtoie it ſelf ſhall much delight your grace, beeing redde as it lieth in the Booke, better then my bare thouching of it can dooe, a greate deale. The whiche I doubt not but your grace will often reade, and comforte other your ſelf, as Dauid did his ſorowfull wiſe. Job laſyng Job.

The art of Rhetorique

Tobias. 1

Thess. 4.

Thom. 11.

Anapagoran.

Pericles.

Cornelia.

his children, and all that he had, forgoate not to praise God in his extreme pouertie. Tobias lackyng his eye sighte, in spirite passed GOD, and with open mouth, confessed his holy name to bee magnified throughout the whole yearthe. Paule the Apostle of God, reproveth the as worthy blame, whiche mourne & lament, the losse of their dearest. I would not brethren (q he) that you should be ignorant, concerning them whiche be fallen on slepe, that you forowe not as other doe, whiche haue no hope. If we beleue that Iesus died, and rose again, euen so thei also, whiche slepe by Iesus, wil God bring again with hym. When your grace, either with learning forowe, must shewe your self faithfull, or els with yielding to your wo, declare your self to be without hope. But I trust your grace, being planted in Christ, will shewe with sufferance, the fruit of your faith, and comforte your self with the wordes of Christ, I am the resurrection and the life he that beleueth on me, yea, though he were dead, yet shoulde he liue, and whosoener liueth, & belongeth in me, shall neuer die. We read of those that had no knowledge of God, and yet they bare in good worth, the disease of their childre. Anapagoras bearing tell, that his sonne was dedde, no marvail, q he, I knowe well I begot a mortall bodie. Pericles chiefe ruler of Athenes, bearing tell that his two sonnes, being of wonderfull towardnesse, within foure daies wer bothe ded, neuer greatly chaunged countenance for the matter, that any one coulde perceiue, nor yet forbare to go abroad, but according to his wonted custome, did his duettie in the counsaill house in debating matters of weighte, concerning the state of the common peoples weale. But because your grace is a woman, I will shewe you an example of a noble woman, in whom appered wonderful patience. Cornelia a worthy ladye in Rome, being comforted for the losse of her two children, Tiberius, and Caius Gracchus, both valiaunt gentle men, although bothe not the most honest men, whiche died not in their beddes, but violently were slain in Cinill battail, their bodies lying naked & vnburied, when one emongest other saied, Oh unhappie womā, that euer thou shouldst se this daie. Saie q she, I will neuer thinke my selfe either wise, then moste happy, that euer I brought forth those two Gracchions. If this noble ladye, coulde thinke her selfe happye,

happie, beynge mother to these two valiaunt gentlemen, and yet both rebelles, & therefore iustly slain: Howe muche more maye your grace, thinke youre selfe moste happie, that euer you brought furthe twoo suche Bandons, not onely by naturall birth, but also by moste godly education, in such sorte that the lyke. v. haue not been for their towardnes vniuersallie. Whose death the generall voice of all men declares howe muche it was lamented. So that whereas you might euer haue feared some daungerous ende, you are nowe assured that thei bothe made a moste godlie ende, the whiche thyng is the full perfection of a Chyrtian life. I reade of one Sybulus that hearyng of his two chyliden to die both in one daie, lamented the lacke of them bothe so; that one daie, and mourned no more. And what coulde a man doe lesse than so; two chyliden to lament but one daie, and yet in my minde he lamented enough and euen so muche as was reason so; him to do, whose doynges if all Chyrtians woulde folowe, in my iudgement they shoulde not onely fulfill natyres rule, but also please God highly. Horatius Pulullius beeyng bigge with his wife at Rome when hee was occupied about the dedicating of a Temple to their greates God Iuppiter in the Capitoly, holdyng a poole in his hande, and harde as he was vterying the solempne wordes, that his sonne was dead, euen at the same present: he did neither plucke his hande from the poole lest he shoulde trouble suche a solempnitie, neither yet turned his countenaunce from that publique religion to his priuate sorowe, least he shoulde seeme rather to doe the office of a father, then the dutie of an highe minister. Paulus Emilius after his moste noble victorie had of Pyngue Perse, desired of God, that if after suche a triumph there were any harme like to happen to the Romaines, the same mighte fall vpon his owne house. After vpon when God had taken his twoo chyliden from hym immediatlie after, he thanked God so; graunting him his bound. For in so doing he was a meane that the people rather lamented Paulus Emilius lack, then that Paulus or any bewailed any misfortune that the Romaines had. Examples bee innumerable of those whiche vsed like moderation in subduyng theire affections, as Zenophon, Quintus Martius, Julius Cesar, Tibertius Cesar, Emperours bothe of Rome. But what seeke I for

Sybulus.

Horatius
Pulullius.Paulus E.
milius.Quintus
Martius.
Julius Ce-
sar.
Tibertius C.

f. y.

misfoz

The art of Rhetorique

misfortunate men, (if any surbe be misfortunate) seeing it is an harder matter and a greater peece of worke, to finde out happie men. Let vs loke round about euen at home, and we shall finde enow subject to this misfortune for who liueth that hath not lost? Wherefore I woulde wishe your grace euen now to come in againe with God, and although he be angry, yet shew you your self moste obedient to his wil, considering he is Lozde ouer Kynges, Emperours, and ouer al that be bothe in heauen and in yearth, and spareth noone whom he listeth to take, and no doubt he wil take all at the last. His dart goeth daily, nettber is any dart cast in vaine, whiche is sent amongst a whole armie standing thicke together. Neither can you iustly lamente that they liued no longer, for they liued long enough, that haue liued well enough. You must measure your childe by their vertues, not by their yerres. For (as the wise man saith) a mans wisdom is the grey beeres, and an vnbesiled lif, is the old age. Happie is that mother that hath had Godlike children, and not she that hath had long liuinge children. For if felicitie should stande by length of time, some tree were moze happy then is any man, for it liueth longer, and so likewise byrte beastes, as the Stagge, who liueth (as Plinius dothe saie) twoo hundredth yeres, and moze. If we would but consider what man is, we shoulde haue small hope to liue, and little cause to put any great assurance in this life. Let vs se him what he is: Is his body any thinge els but a lump of earth made together in suche forme as we do see? A frail vessel, a weake cartton subject to miserie, cast doune with enery light disease, a man to date, to morowe none. A flower that this date is freshe, to morowe withereth. Good Lozde do we not see that euen those thinges which nourishe vs, do rotte and bye, as herbes, birdes, beastes, water, and all other without the which we cannot lyue. And how can we liue enier, that are susteyned by dead thinges? Wherefore when any one doth bye, why do we not thinke, that this male chaunce to euery one, which now hath chaunced to any one. We be now as those that stande in battail rase. Not one man is surer of him selfe before an other, but all are in daunger in like maner to death. What your childe died before other that were of riper yeres, we may iudge that their ripenes for vertue and

all

Day. 4.

Teens live longer then menne.

The Stagge liue longe yearth.

What he is, concerning his bodie.

all other gistes of nature were brought euen to perfection, whereby death the sonner approaches, so; nothing lōg lasteth that is sone excellent, God graue your grace two most excellent childre, God neuer geueth so; any long tyme those that be right excellent. Their liues were heavenly, and their ^{Ripe thinges} so;e moze mete so; God than man. Among frute we se some ^{last not long.} appels are sone ripe, and fall from the tree in the middell of summer: other be stil grene, & last til winter, & hercupon are comonly called winter frute: Euen so it is with men, some be yong, some die old, & some die in their midle age. Your sennes wer euen. y. such al ready as some hereafter may be with long cōtinuance of tyme. They had that in their yowth so; the gistes of nature, whiche al men would requyre of the bothe scarcelle in their age. Therfoze being both now ripe they were now mozte ready so; God. There was a childe in Roine of a mans quātitie, so; face, legges & other partes of his body, whereupon wise men iudged he should not be lōg liuing. how could your grace thinke, that when you sawe ancient wisdom in the one, & most pregnant wit in the other meruailouse sobriete in the elder, & most laudable gentlines in the younger, them bothe most studious in learning, most so;ward in al seates a swel of the body, as of the mind, being two suche, & so excellent, that they were lyke longe to continue with you: God neuer suffreth such excellent and rare things long to enherite therth. Whatsoever is nīe perfectiō the same is most nigh falling. Vertue being ons absolute cānot long be seen with these our fleshy eyes, neither can that tary the latter end with other, that was ripe it self first of al & before other. Fier goth out the soner, the clearer that it burneth: & that ligh lasteth longest, that is made of most course matter: In grene wood we may see that where as the fuel is not most apt so; burning, yet the fier lasteth lōger, than if it were nourished with like quantitie of drie wood. Euen so in the nature of man the minde beeyng ripe, the body decayeth streight, and life goeth a ways beeyng ones brought to perfection. Neither can there be any greater token of shorthe līfe, than full ripenes of naturall witte: The whiche is to the bodie, as the heate of the Sunne is to thinges yearthly. Therfoze iudge right honourable ladie, that eue now they bothe died, when they both wer most ready so; God, neither

The arte of Rhetorike.

thinke that they died ouer sone, because they liued no longer. They died both Gods seruantes, & therfoze they died well and in good time. God hath set their tyme, and taken them at hys time, blessed childzen as they be, to reigne with hym in the kingdom of hys father, prepared fo: them from the beginning. Unto whose will, I wishe and I trust your grace both wholy referre your will, thanking hym as hartely fo: that he hath taken them, as you euer thanked hym, fo: that he euer lent you them. I knowe the wicked wordes of some vngodly folke haue muche disquieted your grace, notwithstanding God bepng iudge of your naturall loue towarde your childzen, and al your faithfull frendes, and seruantes bearyng earnest witnes with your grace of the same: their vngodly talke the moze lightely is to bee esteemed, the moze vngodly that it is. Pray your grace may reioyce rather, that wheras you haue doen well, you heare euill, acco:dyng to the wordes of Chyste: blessed are you, when men speake all euill thinges against you. And again consider GOD is not ledde by the repo:te of men to iudge hys creatures, but perswaded by h true knowlege of euery mās conscience, to take them fo: his seruantes, & furthermoze the harme is theirs whiche speake so lewdlye, and the blesse theirs whiche beare it so paciētly. Fo: loke what measure they vse to other, with thesame they shalbe measured againe. And as they iudge so shal they be iudged. Be your grace therfoze Arōg in aduer:tie, and pray fo: them that speake amisse of you, rendyng good fo: euill, and with charitable dealyng showe your self long suffring, so shal you scape coales on their heades. The bolsterouse Sea trieth the good mariner, and sharpe veratib declareth the true Chistian. Wher bataill hath not been befoze, there neuer was any victo:ie obtained. You then bepng thus assailed, shew your self rather stowte to withstand, than weakke, to geue ouer: rather cleanyng to good, thā yeldyng to euill. Fo: if God be with you, what fo:ceyth who bee against you. Fo: when all frendes faile, God neuer faileth them that put their trust in him, and with an vnfaigned hart cal to hym fo: grace. Thus doyng I assure your grace, God will be pleased, and the Godly wil much praise your wisdom, though the worlde sul wickedly take their pleasure. I praye God your grace may please the Godly, and with your be:tuouse

Mat. b.

Pacience
praise woz:
tyne in aduer:
tie,

trouſe behauiour in this your wiſdom, whine their commendation to the glory of God, the reſoſing of your ſren-
des, and the comforte of your ſoule. Amen.

Thus, the rather to make preceptes plaine, I haue added
examples at large both for counſell geuing, and for comfort-
ing. And moſt needfull it were in ſuch kynde of Orations
to be moſt occupied, conſidering the uſe hereof appereth full
oſte in al partes of our life, and conſeſedly is uſed among al
other matters. For in praiſing a worthy man, we ſhal haue
iust cauſe to ſpeake of all his vertues, of thinges profitable
in this life, and of pleaſures in generall. Likewiſe in tra-
uerſing a cauſe befoze a iudge, we cannot wante the aide of
perſuaſion, and good counſel, concerning wealth, health, life
and eſtimacion, the helpe wherof is partly borrowed of this
place. But wheras I haue ſette forth at large the places
of confirmation, concerning counſel in diuerſe cauſes: it is
not thought that either they ſhould al be uſed in numbꝛs as
they are, or in ordꝛe as they ſtande: but that any one may uſe
them and ordꝛe them as he ſhall thinke beſt, accoꝛdyng as
the tyme, place, and perſon, ſhall moſt of all require.

Of an Oracion iudiciall.

The whole burdēne of weightie matters, and the
earnest trial of al controuerſies, reſt onely byon iud-
gement. Therfoze when matters concerning lāde,
goodes, or life, or any ſuche thyng of ſyke weight
are called in Queſtion. we muſt ever haue recourſe to this
kynde of Oracion, & after iust examinyng of our cauſes by
the places therof: loke for iudgement accoꝛdyng to the law.

Oracion Iudiciall what it is.

Action Iudiciall is, an earnest debating in open
aſſembly of ſome weightie matter befoze a iudge,
where the complainant commenſeth his action,
and the defendaunt thereupon aunſwereth at his
perill to all ſuche thinges as are laied to his charge.

Of the foundation, or rather principall poynte in euery de-
bated matter, called of the Rhetoricians the

State, or conſtitucion of the Cauſe.

Nonely it is needfull in cauſes of iudgement to
conſidꝛe the ſcope wherunto we muſt leauel our rea-
ſons, & direct our inuencion: but alſo we ought in
euery cauſe to haue a reſpecte vnto ſome one ſpe-
ciall.

The arte of Rhetorike.

all pointe, and chief article: that the rather the whole dyffe
of our doinges make seeme to agree with our firste deuised
purpose. For, by this meanes our iudgement shalbe framed
to speake with discretion, and the ignorant shall learne to
perceiue withposite, what soeuer is saied for his instructiō;
But thei that take vpon them to talke in open audience, &
make not their accompte befoze, what thei wil speake after:
shall neither be well liked for their innenciō, nor allowed for
their witte, nor esteemed for their learning. For, what other
thinge do they, that bould out their wordes in suche sort, &
without all aduise ment utter out matter: but shewe them
selues to plaie as young boyes, or scarre crowes do, whiche
shoute in the open and plaine felde at all auentures hittle
misse. The learned therfoze and suche as loue to be cōump
ted Clerkes of vnderstanding, and men of good circumspe
ction and iudgement, doe warily scanne what they chesely
mynd to speake, and by definition seke what that is where
unto they purpose to direct their whole doynge. For, by
suche aduised warenesse, and good spee casting: they shall al
wayes be able both to knowe what to say, & to speake what
they ought. As for example if I shal haue occasion to speake
in open audience of the obedience due to our soueraigne king
I ought first to learne what is obedience, and after knowe
lege attained, to direct my reasons to the onely ppose of this
purpose, and wholly to seke confirmation of the same, & not
turne my tale to talke of Robbyn Hoode, & to shewe what
a goodly archer was he, or to speake wondrous of the man
in the Mone, suche as are most nebelesse & farthest from the
purpose. For then, the hearer looking to be taught bys obe
dience, & bearing in the meane season mad tales of archerie
and great metuailles of the man in the Mone: being half a
stained at bys so great straining wil perhappes say to him self:
How, whither the deuill wilt thou, come in man again for
very vaine, tel me no bytales, suche as are to no purpose
but shew me that, whiche thou diddest promise both to tea
che & perswade at thy first entrie. Assuredlye suche sonde se
lowes there haue been, yea euen among preachers, that tal
king of faith, they haue feseht their sal rars from the ry. A
gnes in the Zodiacke. An other talking of the general resur
rectiō hath made a large matter of our blessed lady, praising
her

Definition of
a thing must
first be knowe
ere we speake
our mynde at
large.

Reasoning with
out reason.

her to be so gentle, so curteous, and so kind, that it wer better a thousande fold, to make sute to her alone, then to Churche her sonne. And what neded (I praise you) any soche reherfall beyng bothe vngodlie, and nothing at all to the purpose? For, what maketh the prayse of our Ladie, to the confirmation of the generall doume? Would not a man thinke hym madde, that hauing an earnest errande from London to Douer would take it the next waye, to ride first into Dorset, folke, nexte into Essex, and last into Kent? And yet assuredly, many an vnlearned and witlese man, hath strayed in his talke moche farther a greate deale, yea truely as farre, as hens to Rome gates. Therefore wise are they, that followe Plinies aduise, who would that all men, bothe in writing and speaking at large vpon any matter, should euer haue an eye to the chief title, and principall grounde of their whole entent, neuer swaruyng from their purpose, but rather bying all thynges together, to confirme their cause so moche as thei can possible. Yea, the wise and expert men will aske of theim selues, how hangeth this to the purpose? To what ende doe I speake it? What maketh this for confirmation of my cause? And so by ofte questionyng, either chide their owne folie, if thei speake amysse: or els be assured, thei speak to good purpose.

Plinie a coun-
sel for hand-
ling of causes

A State therefore generally, is the chief ground of a matter, and the principall point, whereunto bothe he that speaketh, should referre his whole witte, and they that heare should chiefly marke. A Preacher taketh in hande, to shewe what praise is, and how nedefull for man, to call vpon God: Now, he should euer remember this his matter, applying his reasons wholly and fully to this ende, that the hearers maye bothe knowe the nature of praise, and the nedefulnes of prater. The which when he hath doen, his promise is fulfilled, his time wel bestowled, & the hearers wel instructed.

A State ge-
nerally what
it is.

A State, or constitution, what it is in matters of iudgement.

In all other causes the State is gathered, without contention, & seuerally handled vpon good aduise-mente, as he shall thinke beste, that professeth to speake. But in matters criminal, where iudgement is required: there are two persones at the least, which must through contrarietie, stande and reke vpon some issue. As

The arte of Rhetorike.

fo; example: A seruſing man is apprehended by a lawſer, fo; Felonie vpon ſuſpicion. The Lawſer ſaſeth to be ſeruſing man: Thou haſte doen this roberie. Aſe (ſaſeth the) I haue not doen it. Vpon thys conſlicte and matching together, ariſeth this ſtate, whether thys ſeruſing man hath doen this roberie, o; no: Vpon whiche point the Lawſer muſt ſtand, and ſeke to proue it, to the vttermoſte of hys power.

A ſtate therefore in matters of iudgment is that thing, whiche doeth ariſe vpon the firſt demaunde, and denial made betwixte men, wherof the one parte is the accuſer, and the other parte the perſone, o; perſones accuſed. It is called a ſtate, becauſe we doe ſtande and reſte vpon ſome one point the whiche muſt wholly and onely be proued of the one ſide, and denied of thotber. I cannot better terme it in Engliſhe, then by the name of an iſſue, the whiche not onely ariſeth vpon morche debating, and long trauers vsed, wherupon all matters are ſaid, to come to an iſſue: but alſo els where an iſſue is ſaid to be then, and ſo often as bothe partes ſtande vpon one point, the whiche doeth aſwell happen at the firſt beginning, beſore any probacions are vsed, as it doth at the latter ending, after the matter hath at large been diſcuſſed.

The deuſion of ſtates o; iſſues.

QW that we know what an iſſue is, it is next neceſſfull, to ſhewe how many thei are in number. The wiſeſt and beſt learned, haue agreed v; d thys onely, and no leſſe, the whiche are theſe folowng.

The ſtate. { i. Conſtituturall.
ii. Regall.
iii. Iuridiciall.

AD ſo; the moze plain vnderſtanding of theſe dark wooddes, theſe thre queſtions folowng, expounde their meaning altogether.

i. Whether the thing be, o; no.
ii. What it is.
iii. What maner of thing it is.

A the firſt, wee conſider vpon rehearſall of a matter, whether any ſoch thing be, o; no. As if one ſhould be accuſed of murder, good it were to knowe, whether any murder were committed at all, o; no.

if it be not perfectly knowen before: and after to go further, and examine whether soche a manne that is accused, haue doon the deede or no.

In the second place, we doubt not vpon the thing doon, but we stande in doubt what to call it. Sometymes a man is accused of felonye, and yet he proueth hys offence, to bee but a trespasse, wherupon he escapeth the daunger of death. An other beyng accused for killing a manne, confesseth hys fault to bee manslaughter, and denieth it vtterly to bee any murder, wherupon he maketh frendes to purchase hys pardon. Now the Lawiers by their learning, must iudge the doubt of this debate, and tell what name he deserveth to haue, that hath thus offended.

In the thirde place, not onely the deede is confessed, but the maner of doying is defended. As if one were accused for killing a man, to confesse the deede, and also to stande in it, that he might iustly so doe, because he did it in hys owne defence: wherupon ariseth this question, whether hys doying be right or wrong. And to make these matters moze plain, I will adde an example for enery state, severally.

Of the state Coniecturall.

The Assertion.

Thou hast killed this man.

The Answer.

I haue not killed hym.

The State or Issue.

Whether he hath killed this man or no. Thus we see vpon the auouchyng and deniall, the matter standeth vpon an issue.

Of the state Legall.

Assertion.

Thou hast committed treason in this facte.

Answer.

I denie it to be treason.

State or Issue.

Whether his offence doon, maye bee called treason or no. Here is denied that any soche thing is in the deede doon, as is by wordes reported, and saied to be.

Of the state Iuridicall.

Assertion.

Thou

The arte of Rhetorike.

Thou hast killed thys man.

Answer.

I graunt it, but I haue doen it lawfully, because I killed hym in myne owne defence.

State of issue.

Whether a man maye kill one in his owne defence, or no and whether thys man did so, or no.

The Oracion cometh: urall, what it is.

The Oracion contexturall is, when matters be examined, and tried out by suspicions gathered, and some likelihood of a thing appering. A soldour is accused for killing a sermar. The soldour denieth it bitterly, & saith he did not kill him. Hereupon riseth the question, whether the soldour killed y^e sermar or no, who is wel known to be flaine. Now to proue thys question, we muste haue soche places of confirmation, as hereafter doe folowe.

Places of confirmation, to proue thinges by coniecture.

i. Will, to doe euill.

ii. Power, to doe euill.

In the will must be considered, the qualittie of the man, whether he were like to doe soche a dede or no, and what should moue him to attempt soche an enterpryse, whether he did the murder vpon any displeasure befoze conceived, or of a sodaine anger, or els so that he loathed by his death, to receiue some commoditie, either land, or office, money or money worth, or any other gainfull thing.

Some are knowne, to want no will to kill a man, because they haue been flesht heretofore, passing as little vpon the death of a man, as a Bocher doeth passe for killing of an ore beyng heretofore either accused befoze a Iudge, of mannes slaughter, or els quyt by some generall pardon. Now, when the names of soche menne are knowne, they make wisemen euer after, to haue them in suspencion.

The countrie where the man was bozne, declares sometime his natural inclination, as if he were bozne or brought vp among the Tindale, and Kildesdale menne, he maye the sooner be suspected.

Of what trade he is, by what occupation he liueth.

Whether he be a gamester, an alehouse haunter, or a pa
nion

anon among Ruffians. 6.

Of what wealth he is, and how he came by that, whiche he hath, if he haue any. 7.

What apparel he weareth, and whether he loneth to go gale, or no. 8.

Of what nature he is, whether he bee hasty, beddie, or ready to pike quarrels. 9.

What shittes he hath made from time to time. 10.

What moueth hym to doe soche an hainous deepe, places of confirmation to proue whether he had power to doe soche a deepe, or no.

The grounde where the man was slain, whether it was in the high wale, in a wodde, or betwixt twoo hilles, or els where, nigh to an hedge, or secrete place. 1.

The time, whether it was early in the morning, or late at night. 2.

Whether he was there about that time, or no. 3.

Whether he ran a wale, after the deepe doen, or had any blood about him, or trembled, or shakke, or was contrary in telling of his tale, and how he kept his countenance. 4.

Howe to kepe his deepe secret, by reason of the place, time and secrete manner of doying. 5.

Whetnes examined of his being, either in this or y place. 6.

By comparayng of the strenght of the murtherer, with the other mannes weakenesse, armour, with nakednesse, and stoutnesse with simplicitie. 7.

His confession. 8.

An example of an oration iudiciall, to proue by coniectures the knowledge of a notable and moste hainous offence, committed by a soldior.



So nature hath euer abhorred murder, and God in all ages, moste terrible hath plained bloodshedding, so I trust your wisdomes (moste worthy Judges) will speedely seeke the execution of this moste hateful sinne. And where as God revealeth to the sight of menne, the knowledge of soche offences, by diuers likelhoodes, and probable coniectures: I doubt not, but you being called of God, to hear soche causes, will doe herein as reason shall require, and as this detestable offence shal moue you, vpon rehearal of the matter. The manne that is well known to be slain, was a worthy farmer, a good house keeper, a welthy husbandman,

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one that trauelled moche in this worlde, in aning by sightly
ly in all his doynges, and therfore beloued among all men,
and lamented of many, when his death was knowne. This
soldour being desperate in his doynges, and liuing by
spoil all his life time, came newlis from the warres, whose
handes hath been largely bathed in blood, & now he kepeth
this countrey (where this farmer was slain) and hath bene
here for the space of one whole moneth together, and by all
likelihoods he hath slain this honest farmer. For, sothe men
despise vilaines, make small accompt for killing any one, and
doe it they will without any mercie, when they make se the
time. Yea, this wytebe is bynted for his heauily demeanour,
and known of long time to be a frowd thief. Neither had he
escaped the daunger of the Lawe, if the kinges free pardon
had not prevented therewith. His name declares his naught
ie nature, & his wicked liuing hath made him famous. For,
who is he that hearyng of M. (the notable offenders name,
might here be revealed) doeth not thinke by and by, that he
were like to doe sothe a dede? Neither is he onely known
vniuersally to be naught, but his soile also (where he was
borne) giueth him to be an euil man: considering he was byed
and brought up among a drinke of thenes, among the men of
Windale and Kibbesdale, where pillage is good purchase,
and murderynge is counted manhode. Occupation hath be
none, nor yet any other honest meanes, whereby to main
tain himselfe and yet he liueth moste sumptuously. So grea
ter gamester in a whole Countrey, no such riotour, a nota
ble whoymonger, a leude roister among Russians, an vn
reasonable waitter, to daile full of money, within a seven
night after not worthe a grote. There is no man that seeth
him, but will take him for his apparell to be a gentleman. He
hath his change of lutes, yea, he spareth not to goe in his
silkes and Melnet. A greate quarreller, and frate maker, glad
when he maie be at defiance with one or other, he hath made
such shifts for money ere now, that 3 maruaile how he hath
liued till this daie. And now being at a lowe ebbe, & soth to
seme base in his estate, thought to aduenture vpon this far
mer, and either to win the saddle, or els to lose the horse. And
thus being so farre forward, wanting no will to accept this
wicked dede, he sought by all meanes possible, conuenient
opportunitie

opportunitye to cōpasse his desire. And waiting vnder a wood
 doe, nigh vnto the high wale, about fise of the clock at night
 he sette vpon this Farmer, at what time he was commyng
 homeward. For, it appereth not onely, by his owne confes-
 sion, that he was there about the self same time, where this
 man was slain: but also there be men that saue him ride in
 greate haste, aboute the self same time. And bicause GOD
 would haue this murder to bee knowen, looks I praye you,
 what blood he carleth about him, to beare witnesse against
 him, of his mosse wicked dedde. Again, his owne confession
 doeth plainly go against him, for he is in so many tales, that
 he cannot tell what to saie. And often his colour chaungeth
 his bodie shaketh, and his tongue souldereth within his
 mouth. And soche men as he byingeth in to beare witnesse
 with him, that he was at soche a place, at the self same hour.
 When the Farmer was slain: thei will not be sworne for the
 herie houre, but they saie, he was at soche a place, with his
 twoo houres after. Now Lozde, doeth not this matter seme
 mosse plain vnto all menne, especially seying this dedde was
 doen soche a time, and in soche a place, that if the deuill had
 not been his good lozde, this matter had neuer come to light.
 And who will not saie, that this Castile had litte cause to
 feare, but rather power inough, to doe his wicked feare, se-
 ing he is so hardie and so strong, and the other so weak and
 vnweldie: yea, seying this villaine was armed, and the other
 manne naked. Doubt you not (worthy Iudges) seying soche
 notes of his former life, to declare his inward nature, and
 percelaing soche coniectures, lawfully gathered vpon this
 suspicion: but that this wretched Holdiour, hath slaine this
 worthy Farmer. And therefore I appeale for Justice vnto
 your wisdomes, for the death of this innocent man, whose
 blood befoze God, asketh iust auengement. I doubt not, but
 you remember the wordes of Salomon, who saiet. It is as
 great a sinne to forgiue the wicked, as it is euill to condempne
 the innocent: and as I call, vnfaimedly for rightfull iudge-
 ment, so I hope assuredly for iust execution.

The personne accused beyng innocent of the crime, that
 is laied to his charge, make vse the selfe same places, for
 his owne defence, the whiche his accuser vsed, to proue him
 guiltie.

Theart of Rhetorique

The interpretation of a lawe, otherwise called a Note legall.

IK A boultynge out the true meaning of a lawe, we must vse to searche out the nature of the same, by defining some one worde; or comparing one lawe with another, iudging vpon good triall, what is right, and what is wrong.

The partes.

1. Definition.

2. Contrary lawes.

3. Lawes made; & thence of the lawe maker

4. Ambiguities; or doubtfulness.

5. Probacion by thynges like.

6. Challengynge or refusing.

Definition what it is.

IK When we vse to define a matter; when we cannot agree vpon the nature of some worde; the whiche we learne to knowe, by asking the question, what it is. As for example. Where one is apprehended for killenge a manne, we lay murder to his charge; whereupon the accused persons, when he graunteth the killynge, and yet denieth it to be murder: we must straight after haue recourse to the definition; and aske, what is murder, by defining wherof, and comparynge the nature of the word, with his deede done: we shall sone knowe; whether he committed murder, or manslaughter.

Contrary Lawes.

IK Often happeneth, that lawes seme to haue a certain repugnantie; wherof among manie riseth moche contention, wher as if bothe the lawes wer well weighed and considered, according to their circumstances, thei would appere nothing contrary in matter, though in wordes they seme to dissent. Christ giueth warning, and chargeth his disciples, in the tenth of Matthewe, that thei preache not the glad tidings, of his coming in to the worlde to the Gentiles, but to the Jewes onely, vnto whom he was sent by his father. And yet after his resurrection, we doe read in the last of Matthewe, that he commaunded his disciples, to go into all the whole worlde, and preache the glad tidings of his passion; and ranisome, paid for all

crea

creatures liuyng. Now though these two Lawes seme contrary, yet it is nothing so. For if the Jewes would haue receiued Christ, and acknowledged him their saviour, vndoubtedly they had been the onely childzen of God, vnto who the promise and couenant was made from the beginning. But because they refused their saviour, and crucified the Lord of glory: Christe made the lawe generall, and called all men to life that would repente, promisyng saluacion to all sorbe as beleued and wer baptised. So that the particuler Lawe, being now abrogated, muste needs giue place to the superiour.

Four lessons to be obserued where contrarie lawes are called in question.

- i. Inferiour law must giue place to y^e superiour.
- ii. The lawe generall muste yelde to the special.
- iii. Mannes Lawe, to Gods Lawe.
- iiii. An old Lawe, to a newe Lawe.

There be Lawes vttered by Christes owne mouth, the whiche if they bee taken, accordyng as they are spoken, seme to contayne greate absurditie in theim. And therefore the minde of the Lawe maker, muste rather bee obserued, then the bare wordes taken onely, as they ar spoken. Christ saith in the syneth of Matthewe. If thy right eye be an offence vnto thee, pluck him out, and cast him a wale from thee. If one giue thee a blowe of thy right cheke, tourne to him agayne thy left cheke. There be some Eunuches, that haue gelded theim selues for the kingdome of heauen. Goe, and sell all that thou hast, and giue it to the poore. He that dooeth not take vp his crosse and followe me, is not worthy of me. In al whiche sentences, there is no soche meanyng, as the bare wordes vttered seme to yelde. Pluckyng oute of the eye, declares an auoidyng of all euill occasions: receiuyng a blowe vpon the left cheke, commendes vnto vs, modestie, and patience in aduersitie. Geldyng, signifieth a subduyng of affections, and tampyng the soule luste of pleasure, vnto the will of reason. Goe and sell all: declares we should bee liberall, and glad to part with oure gooddes to the poore and needy. Bearer of the crosse, betokeneth sufferance of all sorowes and miseries in this worlde. Nowe to proue that the will of the lawe maker, is none other then I haue saied: I maye vie the testimonies of other places in the Scripture, and chuse them

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them with these sentences, & so, iudge by iustice examination
and diligent searche, the true meaning of the Lawe maker.

Indiguitee.

Sometimes a doubt is made, vpon some woordes
or Sentence, when it signifieth diuerse thyngs, or
maie diuersly be taken, whereupō full oft ariseth
moche contention. The Lawiers lacke no cases,
to fill this parte full of examples. For, rather then faile, they
will make doubtis oftentimes, where no doubt should bee
at all. As his Lease long inough (q one): yea sir, it is verie
long, saied a pooze housbandman. When (q he) let me alone
with it, I will finde a hole in it, I warrant thee. In all this
talke, I except alwaies the good lawiers, and I maie well
spare them, for they are but a fewe.

Probacion by thynges like.

When there is no certain lawe, by expresse woordes
uttered for some hainous offender, wee maie iudge
the offence worthy death, by rebearfall of some o-
ther law, that soundeth much that waile. As thus. The Ci-
uill lawe appoincteth, that he shall be put in a sacke, & caste
in the sea, that killeth his father: well, then he that killeth
his mother, should by all reason, in like sort be ordered. It is
lawfull to haue a Magistrate, therefore it is lawfull to plead
matters befoze an Officer. And thus, though the lasse can
not be proued by expresse woordes, yet the same is found law-
full, by rebearfall of the first.

Challenging. or refusing.

Whē this order, whē we remoue our sutes: from
one Courte to an other, as if a man should appele
from the Common place, to the Chauncerie. Or if
one should be called by a wrong name, not to an-
swere vnto it. Or if one should refuse to answer in the Spi-
rituall Court, and appele to the Lordes Channcellour.

The Oration of right or wrong, called other-
wise the state Iuridicall.

After a decde is well knowen to bee dooen, by some
one persone, wee goe to the next, and searche whe-
ther it bee right, or wrong. And that is, when the
maner of doying is examined, and the matter tried
through reasonyng, and moche debatyng, whether it bee
wronge.

Wongfullie doen, or other wise.

The diuision.

This state of right or wong, is twoo waies denided, whereof the one is, when the matter by the awn nature, is denided to be right, without any further seeking, called of the Rhetoricians, the state absolute.

The other (vsing little force or strength, to mainteine the matter) is, when outward help is sought, and by waies vied to purchase fauour, called other wise the state assumptiue.

Places of confirmation for the first kinde, are seven.

- i. Nature it self.
- ii. Goddes Lawe, and mannes Lawe.
- iii. Custome.
- iiii. Acquitie.
- v. True dealing.
- vi. Auncient examples.
- vii. Couenants and Deeds autentique.

Tullie in his moſte worthy Oracion, made in behalf of Milo, declareth that Milo ſue Clodius moſt lawfully, who Clodius ſought to haue ſlain moſt wickedly. For (ſaith Tullie) if nature haue graſſed this in man, if lawe haue confirmed it, if neceſſitie haue taught it, if cuſtome haue kept it, if acquittie haue mainteined it, if true dealing hath allowed it, if all common weales haue vſed it, if deedes aunciente haue ſealed this vp, that euery creature liuyng ſhould ſenſe it ſelf, againſt outward violence: no man can thinke that Milo hath doen wong, in killing of Clodius, except you thinke, that when men mete with theſe, elſe they muſt be ſlain of them, or elſe condemned of you.

Places of confirmation for the ſeconde kinde, are ſower.

- i. Granting of the fault committed.
- ii. Blaming euill companie for it.
- iii. Comparing the fault, & declaring that either they muſt haue doen that, or elſe haue doen worſe.
- iv. Abſtaining it from vs, and ſhe wing that wee did it vpon commandement.

Confeſſing of the faulte, is when the accuſed perſone graunteth his crime, and craveth pardon thereupon, leaning to aſke iuſtice, & leaning wholly vnto mercy.

g. y.

Confession

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Confession of the faulte, vsed twoo maner of waies.

Excusation.

The first is, when one excuseth himself, that he did it not willingly, but vnwares, and by chance.

The second is, when he asketh pardon, for the fault doon, considering his seruice to the common weale, and his twoo the deedes heretofore doon, promisyng amendement of his former euill deedes: the which twoo, would not be vsed before a Iudge, but before a king, or general of an armie. For the Iudges must giue sentence, accordyng to the Lawe: the kyng maie forgive, as beyng author of the Lawe, and haue power in his hande, maie doe as he shall thinke best.

Blamynge other, howe it is saide.

Blamynge other for the faulte doon, is when we saie that the accused person, would neuer haue doon soche a deede, if other againste whom also, this accusation is intended, had not been euill men, and giuen iuste cause, of soche a wicked deede.

Comparynge the faulte.

Comparynge the faulte, is when we saie, that by sayng an euill manne, we haue doon a good deede, cuttyng awaie the corrupte & rotten member, for preseruation of the whole bodie. Or thus: some set a whole toun on fire, because their enemies should haue none aduantage by it. The Saguntines beyng tributarie to the Romaines, due their owne chyldren, burnt their goods, and fired their bodies, because they would not be subiect to that cruell Hanniball, and lose their allegiaunce, due to the Romaines.

Shewing the faulte to vs.

Shewing it from vs, is when we saie, that if other had not sette vs on, we would neuer haue attempted soche an enterpryse. As often times the soules our safeth, his Capitaines bidding, was his enforcement: the seruaut thinketh his Masters commaundement, to be a sufficient defence for his discharge.

The

The second booke.



Now that I haue hether to set forth, what Rhetorique is, whereunto every Orator is moore bounde, what the causes bee, bothe in the nature, and also by number, that comprehend euerie matter, and what places serue to confirme euerie cause, I thinke it is moore mete, after the knowledge of all these, to frame an Oracion accordinglye, and so helpe at large, by partes of euerie Oracion) but specially (suche as are vsed in iudgements) that vnto euerie cause, apte partes maie euer moore bee added. For euerie matter hath a diuers beginning, neither all controuersies, as matters of weight, shoulde all waies after one sort be rehearsed, nor like reasons vsed in moore kinde of moving affections, occupied before all men, and in euerie matter. And therefore, whereas I haue hitherto spoken of the before, I will now largely declare them, and shewe the vse of them in euerie matter, that cometh in debate, and is needfull, throughe reason to be discussed.

107. 30. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

In the manner, which is to be used.



The first is called a plain beginning, when the hearer is made apte, to giue good ears out of hand, to that which shall follooe.

A beginning
what it is.

The second is a pinate twining, or close creeping in, to winne sayd, with moche circumstance, called insinuation.

Insinuation.

For in a matter that man taketh in hande, this consideration ought first to be had, that we first diligently expende the cause, before wee goe throughe with it, that wee maie be assured, whether it be lawfull, or otherwise. And not onelie this, but also we muste aduisedly marke the menne, before whom we speake, the men against whom we speake, and all the circumstances, which belong vnto the matter. If the matter bee honest, goodlie, and such as of right ought to be well liked, we make it to be an open beginning, and will the hearers to receive, and so goe throughe with our part. If the cause be lothsome, or such as will not be well borne withall, but needeth moche helpe, and fauour of the hearers: it shall be the speakers parte, pincely to get fauour, and by humble talke, to winne their good willes. First, requesting them to giue hym the hearyng, and next, not dreighthe to giue iudgement, but with merke to mitigate, all rigour of the Lawe.

The art of Rhetorique

Or in a cōplaint made, whiche the counsaill shall greivously
stomack, to exaggerate it the more, if we se iust cause to set it
forwarde. And whereas many often times, are suspecte to
speake thinges of malice, or for hope of gain, or els for a set
purpose, as who should saie, this I can do: the wisest will e-
nermore cleere themselves, from al soche offences, and neuer
give any token so moche as in the lieth, of any light suspition.

In accusing any persone, it is best to heape all his faultes
together, and wheras any thyng seemeth to make for him, to
extenuate thesame to the outermoste. In defending any per-
sone, it is wisdom to reberse all his vertues first and sojer-
nest, and with as moche art as maie be, to wipe awaye soche
faultes, as were laied to his charge. And before all thinges
this would be well marked, that, whensoever we shall lar-
gely talke of any matter, we alwaies to intent, and And our
our first enteraince in the cause, that the same be for ever ta-
ken, enen from the nature and bowelles therof, that al thin-
ges, which shall first be spoken, maie seme to agree with the
matter, and not made as a shippe mannes hose, to serue for
every legge. Nowe whereas any longo talke is used, the be-
ginning therof is either taken of the matter self, or els of the
persones, that are there present, or els of them, against whō
the action is entended. And because the winning of discorde,
tellet in thre pointes: First, in apt teaching the hearers,
what the matter is, next in getting them to give good care,
and this by; in winning their favour: And shall make them
understande the matter easely, if first of all we begin to ex-
pounde it plainly, and in brief wordes, setting out the mea-
ning, make them harken to our sayings. And by no meanes
better, shall the standers by, knowe what we saie, and carie
alwaie that, which they heare, then if at the first, we touche
together the whole course of our tale; in as small roume as
we can, either by defining the nature and substance of our
matter, or els by dividing it in an apt order; so that neither
the hearers bee troubled with confounding of matter, and
heavily one thyng in an others neck, nor yet their memorye
dulled with one thinge reberse, and disorderly talking of
our tale. And shall make the people attentive, and gladd to
hear us, if we will promise them, to speake of weighty mat-
ters, of wholesome doctrine, such as they haue bene tosse-
ted.

ted yea, if we promise to tell the things, concerning either
thei owne profite, or the aduancement of their countrie, no
doubte we shall haue them diligent hearers. As els if they
like not to heare weightie affaires, we maie promise them
strange newes, & perswade them, we will make them laugh
and thinke you not, that thei wil rather heare a foolish tale
then a wise and wholesome counsaill. Demosthenes therfore
seeing at a time, the fondnes of the people to be soche, that he
could not obtaine of them, to heare him speake his minde, in
an earnest cause, concerning the wealth of his countrie, re-
quired them to tary, and he would tell them a tale of Robin
Hode. When thei all staied, & longed to knowe what that
should be. He began straight to tel them, of one that had sold
his Asse to an other man, whereupon thei both went forth
to the next Market toun, hauyng with them the said Asse.
And the weather being somewhat hot, the first owner, which
had now sold his Asse, went of that side the Asse, which kept
him beste from the heate. The other being now the owner,
and in full possession, would not suffre that, but required
him to giue place, and suffer him to take the best commoditie
of his owne Asse, that he could haue, whereat the other an-
swered and saied, nase by saint Marie sir, you serue me not
so, I sold you the Asse, but I solde you not the shadow of the
Asse, and therfore picke you hence. When the people heard
this, thei laughed apace, and likte it very wel. Whereupon
Demosthenes hauyng wonne thei together, by this merie
tole, rebuked thei folie, that were so slacke to heare good
things, and so rebv to heare a tale of a Tubbe, and thus ha-
uynng them attentine, perswaded with them to heare him in
matters of great importance, the whiche other wise he could
neuer haue doen, if he had not taken this waie with hym.

Demosthe-
ne's tale of the
asse's shadowe

We shal get the good willes of our hearers, folow maner
of waies, either beginning to speake of our selues, or els of
our aduersaries, or els of the people, and companie present,
or last of all, if we begin of the matter it self, and so goe tho-
ro we with it. We shal get fauour for our owne sakes, if we
shall modeſtly set forth our bounden dueties, and declare
our seruice dooen, without all suspicion of vaunting, either
to the common weale, as in seruyng either in the warres, a-
broad, or els in bearyng some office at home, concerning the

To gette the
hearers good
wille.

The art of Rhetorique

tranquillite of our countre: or in helping our frendes, kinsfolkes, and poore neighbours, to declare our goodnes, doen heretofore towarde the same and lastlie, if we shewe without all ostentation, as well our good willes towarde the indges there, as also pleasures doen for them in times past, to the outermoste of our power. And if any thyng seme to let our cause, by any misreport, or euill behauior of our partes heretofore: best it were in moule humble wise to seke fauour, and neighbourlie to abioide all suche offences, taled to our charge.

We shall get fauour, by speakyng of our aduersaries, if we shall make forde report of them, that the hearers shall either hate to heare of them, or outetly enuie them, or els altogether despise them. We shall sone make our aduersaries to be lothed, if we shewe and set forth, some naughtie deede of theirs, and declare how cruelly, how velle, and how maliciouslie, they haue bled other men heretofore.

We shall make them to be enuied, if we repozte vnto the Judges, that they beare them selues haulte, and stonde vpon theire wealthie frendes, and oppresse poore men by might, not regardyng their honestie, but sekynge alwaies by booke and croke, to robbe poore men of their Farmes, L. cases, and money. And by the wale, declare some one thyng, that they haue doen, whiche honest eares would scant abide to heare.

We shall make them to be set naught by, if we declare what luses they are, how vnthriftely they liue, how they do nothing from dase to dase, but eate, drinke, and slepe, rather sekynge to liue like beastes, then imydoyng to liue like men, either in profityng their countre, or in tendering their own commoditie, as by right they ought to doe.

We shall get good will, by speakyng of the Judges and hearers: if we shall commend theire worthy dooynges, and praisse their iust dealing, and fastidfull execution of the law, and tell them in what estimation the whole countrey hath the, so their by sight iudgyng and determining of matters, and therefore in this cause nedes must it bee, that they must answere their former dooynges, and indge so of this matter, as all good men haue opinion they will doe.

We shall finde fauour by speakyng of the matter, if in handling our owne cause, we commend it accordyngly, & dispraisse the attempt of our aduersary, extenuating at his chief purposes

poles; so muche as shal be necessarye. And thus we haue
 and so to reffecte forwarde to speake of the other parte of the
 raunce into an oration, which is called a close; of which
 getting of fauour when the cause is dangerous, and can
 not easily be heard without displeasure.

Insinuation

A plying beginning, as crepping in other toyes called in-
 sinuation must then, and not els be used, when the iudge is
 greued with vs, and our cause hated of the hearers.

The cause selfe oftentimes is not liked for three causes
 causes, if either the matter selfe be dishonest, and not meete
 to be vttered before an audience, or els if the iudge him selfe
 by a former tale be perswaded to take part against vs, or els
 if at that tyme we are forced to speake when the iudge is
 haried with hearing of other. For the iudge him selfe being
 haried by hearing, will be muche more greued if any thing
 be spoken eitherouermuch, or els against his liking. And
 who seeth not that a wrothed man will faine thinke a right
 good matter: If the matter be so dishonest that it cannot be
 heard without offence; (as if I should take a mans part)
 who were generally hated (if I should were to lette hym go
 and take some other whom all men liked) if the cause were
 thought not honest; to take some other in stead thereof which
 were better liked, till they were better prepared to heare the
 other: so that euer more nothing should be spoken at the first,
 but that which might please the iudge, and not to be ackno-
 wledged to thinke of that, which yet we would moue of al
 to perswade. Wherefore, when the hearers are somewhat flat-
 tered, we make entre by litle and litle into the matter, and say
 that those thinges, which our aduersarie doeth mislike in
 the person accused, we also do mislike the same.

And when the hearers are thus won, we must say, that
 all, which was said, nothyng toucheth vs, and that we
 minde to speake nothing at all against our aduersaries, nei-
 ther this wate, nor that wate. Neither were it wise to speake
 against thei, which are generally well
 esteemed and taken for honest men. And yet it were not a
 misse for the furtherance of our own causes closely to speake
 our fantasies, and so, brought to alter their hatreds. And
 to let the iudges see the like matter, that such and such
 iudgement shal be done against. And therefore at this time com-

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derynge the same case, and the same necessitie, like iudgements is looked for. But if the aduersarie haue so tolde his tale, that the iudge is wholie bent to geue sentence with hym, and that it is well knowne vnto what reasons the iudge moste leaned and was perswaded: we maie first promise to weaken that, whiche the aduersarie hath made moste stronge for hym selfe, and confute that parte whiche the hearers did moste esteeme, and beste of all lyke. We elles we maie take aduantage of some part of our aduersaries tale, and talke of that first, whiche hee spake laster: or elles begynne so, as though we doubted what were beste first to speake, or to what parte it were moste reason first of all to aunswere, wondering, and taking *Q. D.* to wittnesse at the straungenesse of his reposte, and confirmation of his cause. For when the standers by perceiue that the aunswere (whome the aduersaries thought in their myndes was wholie abashed) feareth so little the oblationes of his aduersarie, and is ready to aunswere *Ad omnia quare*, with a bolde countenance; they will thinke that they themselves rather gaue rather credite, and were ouerlighte in beleuyng the first tale: than that he whiche nowe aunswereth in his owne cause, speaketh without grounde, or presumeth vpon a stomache to speake for hym selfe without iust consideration.

But if the tyme bee so spent, and the tale so long in telling, that all menne be almoste wearied to heare anye more: than we must make promise at the first to be verie short, and to lappe hy our matter in selue wordes.

And if tyme maie so serue, it were good when men be wearied to make theiur somewhat merie, and to begin with some pleasant tale, or take an occasion to leaue wittely vpon some thyng then presentlie doen.

Or if the tyme wille not serue for pleasant tales, it were good to tell some straunge thyng, some terrible wonder, that they all maie quake at the onelie bearing of the same. For lyke as when a mannes stomache is full and can haue no more meate, he maie stirre his appetite either by some sharpe salwe, or elles quicken it somewhat by some sweete dish: euen so when the audience is wearied with weightie affaires, some straunge wonders maye call by their

Wherthe making good at the beginning.

Strag things sometime needfull to be tolde at the first,

their spirites, or els some meris tale make theare theire hea-
rte lookes.

And assuredly it is no small connyng, to moue the hartes
of menne either to miche, or iudgement: for he that hath
suche skill, shal not lightly faile of his purpose, what soeuer
matter he taketh in hande.

Thus haue I taught what an Enteriuncke is, and howe
it shoulde be vsed. Forwithstanding I thinke it not amisse
often to reuerse this one point, that enteriuncke the begyn-
nyng bee not ouermuche laboured, nor curiously made, but
rather apte to the purpose, semyng vpon present occasion,
enmore to take place and so to be deuised, as though wee
speake all together without anye greates studie, scawpyng ra-
ther our tale to good reason, than our tongue to braine pain-
tyng of the matter.

Enteriunckes
apte to the
purpose.

In all which discourse, whereas I haue framed all the
Lessons and euery Enteriuncke, proper to some forplea-
syng at the Barre: yet assuredly many of theim make well
helpe those that preache Goddes wordes, and exhort men in
open assemblies to wysht dealing.

And no doubt manye of theim haue muche good to
knowe this Arte, that the rather theire tale maye hang to-
gether, where as oftentimes they begynne as muche from
the matter, as it is betwixt Dener and Barwyke, where
at some take pite, and many for inuentione can stande abide
their begynnyng, it is so long as they speake anye thyng to
the purpose. Therfore the learned Clerkes of this our time,
haue thought it good that all preachers shoulde take their
begynnyng vpon the occasion of such matter as is there

Enteriunckes
apte for prea-
chers.

written, declaring why and wherfore, and vpon what con-
sideration such wordes were in those daies so spoken, that
the reason giuen of such talke then vtterde, mighte serue
well to begynne their sermon. As els to gather some seue-
rall sentence at the first, which shalbe comprehendeth the
inbole matter folowynge, or elles to begynne with some apt
similitude, example, or little sayng. As lastly to declare
what wente before, and so on to shewe that, which follo-
weth after, yea sometime to begynne lamentable with an
vnsuited beliallynge of Godde, and a terrible declaring of
Goddes thynges: Sometymes to take occasion of a matter
newe

Howe to be-
ginne

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as hie done; and the company there present, so that at both
the begynnyng be answerable to the matter following.

Or Narration.

After the proface & first Enterance, the matter must
be expounded, and euery thing liuely tolde, that the
heaters may fullie perceiue what we go about, not
interpaynting an idle dore, w^{ch} by sleepynge the state of a contri-
uerse, wee must tye these lessons, wherof the first is to be
shorte, the next to be plaine, and the thirde is, to speake like-
ly, and with reason, that the hearers may remember, under-
stand, and be true the rather, for the thynges as thalke said.

And first to becaus we should be shorte in telling the mat-
ter, it is good, the best is to speake no more than needes will
require, not takinge from the bottom, or tellingge by tales
suche as rude people full ofte doo, no; yet touching euery
particlar, but rather agayne the whole in a grosse summe. And to be
as simple matters that neither haue vs, no; yet be vs good
being thought in, and reported by vs. it were well done not
to mangle with them at all, no; yet to saye to tell one thing, or
reporte that, whiche is omdoubt to be false againe. For such
damnyng this one thing would be well considered, that in
tellingge to be short, we be not obscure. And therefore to make
our matter plaine, that all might vnderstande it, the best were
firste and so on to collectory thing in order, so muche as is
needfull, while sayng vnto the tyme, the place, the manner of
being, and the circumsolices thereto belonging. For he
in good heed would be knowe that nothing be doubtfully
spoken, whiche might haue a double meaning, no; yet aye
thinge desired that maie make a fault against vs, as to say
vs, but that all our wordes runne to confirme whollie our
matter. And specially if the matter be not so plainly tolde that
at firste vnderstande it, we shall bee like good in the rest of
our report. For in other partes of the narration if we be sure
what we saye, it is the best manner, we may be more plaine in
an other place. But if the Narration, or substance of the
tale bee not well perceined, the whole narration becometh
darkened altogether. For to what ende should we go about
to proue this, whome the hearers knowe not what it is. Yet
ther can be no harme any liberte to tell our tale againe, after we
haue once tolde it, but must threight go forth and confirme
that

that which we haue said howsoeuer it is. Wherefoze the re-
portyng of our tale make soone appere plaine, if we firste ex-
presse our mynde in plaine wordes, and not seke these rope-
cypetermes, whiche betraie rather a foole, than commende
a wise man: & again if we ozberly obserue circumstances,
and tell one thyng after an other from tyme to tyme, not tū-
blyng one tale in an others necke, telling halfe a tale, and
so leauyng it rawe, backyng and hemmyng as though oure
wittes & our senses were a wolfe gathering. Neither should
we suffer oure tongue to runne besyde oure witte, but with
much warenesse sette foz the oure matter, and speake oure
mynde euermoze with iudgement.

We shal make our saynges appere lykely, and probable: Probabilitie
how it might
be vsed.
if we speake directly as the cause requirerth, if wee shewe
the very purpose of all the deuise, and frame our innencion,
accozdyng as we shal thynke them mosse willyng to allowe
it that haue the hearyng of it.

The Narration reportyd in matters of iudgement, shall Narration in
iudgement.
seeme to stande with reason, if we make oure talke to agree
with the place, tyme, thyng, and persons, if we shal shewe
that what soeuer we say, the same by al likelyhoodes is true,
if our coniectures, tokens, reasons, and argumetes be suche
that neither in them there appere any falyng, noz yet that
any thyng was spoken, whiche might of right otherwise be
taken, and that we not onelie speake this, but that others
other of good credittie will stande with vs in defense of the
same, all whiche reportyng make sone be liked, and the tale
so tolde, may be thought very reasonable. Wea, we shal make
our boynges seme reasonable, if we frame our woike to na-
tures will, and seke none other meanes, but suche onely, as
the honest and wise haue euer vsed and allowed, bynyngyng
in and blamyng the euill alwaies foz suche faultes chieselie,
wherunto thei mosse of all are like to be subiect, as to accuse
a spend al, of theste: a whozemoger, of adulterie: a rash qua-
reller, of manslaughter: & so of other. Sometimes it is good
and profitable to be merie and pleasaut in reportyng a mat-
ter, against some maner of man and in some cause. Foz nei-
ther, against all men that offend, noz yet against all matters
shoulde the wittie alwaies vse testyng. And nowe, of those
that shal tell their mynde in the other kyndes of Oratorie,

as

The art of Rhetorique

**Narration in
exhorting and
counselling ge-
nerally.**

**Preachers
what order
they vse.**

as in the kynde Demonstration, Deliberation, in exhorting
or perswadyng: the learned haue thought meete, that they
must also call the whole summe of their matter to one espe-
cial point, that the rather the hearers may better perceiue
wherat they leane at their reasons. As if a Clarke do take
in hande to declare Goddes will, hee will after his En-
traunce, tell what thinge is chiefe purpose in that place,
and nexte after, shewe other thinges annexed thereunto,
whereby not onely the hearers may get great learning, and
take muche profite of his doctrine, but he himself may know
the better what to saie, what order to vse, and when to make
an ende.

Some doe vse after the literall sense, to gather a mistrall
vnderstandynge, and to expounde the saynges spirituallie,
makynge their Narration altogether of thynges heauenlie.
Some reuersing a text particularly spokē, applie the same
generally vnto all states, enlargynge the Narration moche
Godly by comparynge wordes long agoe spoken, with thin-
ges and matters that are presently done. Notwithstanding
the aunient fathers, because they vnderstande the
Scriptures for the most parte, made no artificiall Narration,
but vied to solowe (suche order as the plain text gaue
them, so that if euery sentence were plainlie opened to the
hearers, they went not muche farther, sayng that when a
nie word gaue them occasion to speake of some vice, they
woulde largelie saie their mynde in that behauiour: As Chrys-
ostome and Basilie haue done, with others.

The ware marking and beie obseruacio of time, place,
and person, may teach all men (that be not paste teachynge)
howe to frame their Narration in all controuersies that are
called in Question, and therefore when presente occasiō shall
geue good instruction, what neede more lessons. And espe-
ciallie seeyng nature teacheth what is comely, and what is
not comely, for all tymes.

Now what tell I nowe of suche lessons, seeyng God hath
raised suche woorthie Preachers in this our tyme, that their
Godly and learned doynges, may be a moche in the example
for all other to solowe: as well for the troliuyng, as for the
learnynge. I feare me the pzecepts are more in number, than
will be well kepte or solowed this yeare.

Of diuision.



After our tale is told, and the hearers haue wel learned what we means, the nexte is to reposite wher in the aduersarie and wee, cannot agree, and what it is wher in we do agree. And then to part out suche principall pointes, wherof we purpose fully to debate, and laie theim oute to be knowen: that the hearers maye plainelie see what we will saie, and perceiue at a woide, the substance of oure meanyng. Nowe Tullie woulde not haue a diuision to bee made, of, or, aboue thye partes at the most, nor yet lesse than ij. neither, if nede so require. For if we haue thye chief groundes wherupon to rest, applyng al our argumēttes therunto we shal both haue matter enought to speake of, the hearers shal with ease vnderstand our meanyng, & the whole Oratio shal some be at an ende. Nowe withstanding this lesson must not so curiously be kept, as thought it were synne to make the diuision of fower, or fve partes, but it was spoken for this ende, that the diuision should be made of as fewe as maye be possible, that men maye the better carie it awaie, and the reporter with moze ease maye remēber what he hath to saie. Nowe in praisynge, or dispraisynge, in perswading, or dissuaynynge, diuisions must also be vsed. As if one woulde enueighe against those womē, that will not geue their owne children sucke, he might vse this diuision. For here as women commonly put theire children furthe to nursynge, I will firste proue, that it is contrarye against the lawe of nature, and also against Gods holle will: Again, I will shewe that it is harmful bothe for the childe bodie, and also for his witte, lastly, I will proue that the mother selfe falleth into muche sickness thereby.

Diuision of
thye partes at
the most.

Women rebu-
ked that nur-
sed their owne
children.

First, nature geneth milke to the woman for none other ende, but that she shoulde bestowe it vpon her childe. And we see beastes feede their youngones, and why shoulde not women? GOD also commaundeth all women to byng vp their children.

Againe, the childrens bodie shalbe so affected, as the milke is whiche they receyue. Nowe, if the surse be of an euill complexion, or haue some hidde disease, the childe suckynge of her breast must needs take parte with her. And if that be true whiche the learned doe saie, that the tempera-

ture

The art of Rhetorique

ture of the mynde folowes the constitution of the bodie, needes must it be that if the Purse be of a naughty nature, the childe muste take thereafter. But be it, the Purse be of a good complexion, of an honest behaviour (whereas contrary wise Paydens that haue made a scape are commonly called to be Purse) yet can it not bee but that the mothers myke should be muche moze natural for the childe, then the myke of a stranger.

As by experience, let a manne bee long vsed to one kinde of drynke, if the same man change his ayre, and his drynke, he is like to mislike it. Lastely for the mothers, howe are they troubled with soze brestes, besides other diseases that happen throughte plenty of myke, the whiche Physicians can tell, and women full ofte haue felte. Likewise in speaking of fastyng, I might vse this diuision. Firste, it is goodly to fast, because the spirite is moze fre and apter for any good worke. Again it is wholesome, because therby euill humours are washed, and many diseases either cleerly put a waie, or much abated of their rancour. Lastly it is profitable, because menne spende lesse money, the lesse banquetting that they vse. Therfore, if men loue either to be wise, goodly, healthfull, or wealthy, let them vse fastyng, and so beare exte.

Now vpon a diuision, ther might also be made a subdiuision, as where I saie, it is goodly to fast, I might diuide goodliness, into the hearing of Goddes worde, into prayng deuoutly and charitable dealing with all the worlde.

Again, speaking of health, I might saie that the whole body, is not onely moze lustie with moderate fastyng, but also moze apte for al affaires. The learned man studieth better when he fasteth, then when he is full. The couisilour heareth causes with lesse pain being emptye, then he shal be able after a full gorge.

Again, whereas the five senses, bring vs to the knowlege of many thynges: the moze apte that every one is, the moze pleasure thei bring euer with the. The eyes se moze cleerly, the eares heare moze quickely, the tongue roulethe moze roundly, and tasteth thyngs better, our feelyng is moze perspicuous: and the nose smelleth euill saours the soner.

Philosophie is diuided into the knowleges of thynges natural, thynges morall, and into that arte, whiche by reason

findeth out the truth, commonly called Logique. Now, of these thre partes of Philosophie, I might make other three subdiuisions, and largely set theim out. But these maie suffice for this tyme.

Of Propositions.

Institian willet, that straight and immediatly, after the Narracion, there should also be said soche sentences, as might be full of pithe, and contain in them the substance of moche matter, the rather that the hearers maie be stirred, vpon the onely reporte, of some sententious sayng, or weightie texte in the lawe. As in speaking largely against extortion, one might after his reasons, applied to the purpose, bring in a pithe and sententious proposition, as thus. Those handes are euill, that scratche out the eyes: and what other dooe thei, that by force robbe their christian bretheren? Who be to that realme, where might out goeth right. Or thus. When rage dooeth rule, and reason dooeth waite, what good man can hope, to liue long in rest. Also an acte of a realme, maie well serue to make a proposition. As thus. The lawe is plain: that man shall die as an offendour, what soeuer he bee, that breaketh by an other mannes hous, and seeketh by spoile to vnde his neigbour. Now, here is no mā that doubteth, but that thou hast doen this deede, therefore, what nedes any more, but that thou must suffer, according to the lawe? In diuiding a matter, propositions are used, and orderly applied, for the better setting forth of the cause. As if I should speake of thankfulness, I might first shewe, what is thankfulness, next, how needfull it is, and last, how commendable and profitable it is vniuersally. Thankfulness is a kind of remembryng good will shewed, and an earnest desire, to requite thesame. Without thankfulness, no manne would dooe for an other. The brute beastes, haue these properties, and therefore, man can not want them, without his great rebuke. Some propositions are plain spoken, without any cause, or reason added thereunto. As thus. I haue charged this man with felony, as you haue heard, but he denieth it, therefore iudge you it, I praise you. Sometymes a cause is added, after the alledgyng of a proposition. As thus, I haue accused this manne of felony, because he tooke my purse, by the high wale side, and therefore I call for iustice. Thus propositions

Thankfulness
what it is.

Division of
propositions.

b. j. propositions

positions might be gathered, next and immediatly after the rehearfall of any cause, and beautifull moche the matter, being either alledged with the cause annexed, or els being plainly spoken, without giuyng any reason to it at all.

¶ Of confirmation of matters in iudgement.

When we haue declared the chief pointes, whereunto we purpose, to referre all our reasons, we must heape matter, and finde out argumentes, to confirme thesame, to the outermost of our power, making first the strongest reasons that we can, and next after, gathering all probable causes together, that being in one heape, they make seme strong, and of greate waight. And whatsoeuer the aduersarie hath saied againste vs, to answer thereunto, as tyme and place beste make serue. That if his reasons be light, and moze good make be doon, in confuting his, then in confirming our owne: it were best of all to set vpon hym, and put a waile by arte, all that he hath soundly saied without wytte. For prouyng the matter, and searching out the substance, or nature of the cause, the places of Logique, must helpe to set it forthware. But when the persons shall be touched, and net the matter, we muste seke els where, and gather these places together.

Causen of confirmation the
places used.

- i. The name.
- ii. The maner of liuyng.
- iii. Of what house he is, of what countrie, and of what peres.
- iiii. The wealth of the man.
- v. His behauior, or daily enuyng with things.
- vi. What nature he hath.
- vii. Whereunto he is moze given.
- viii. What he purposeth from tyme to tyme.
- ix. What he hath doon heretofore.
- x. What hath befallne vnto hym heretofore.
- xi. What he hath confessed, or what he hath to saie for hymself.

A well examining of all these matters, moche make be saied, and greate likelihodes make be gathered, either to or fra, the which places I used heretofore, wher I spake of matters in iudgement, against the accused soldan.

¶ Now

Now in trying the truthe, by reasons gathered of the matter: we must first marke what was doen at that tyme, by the suspected persons, when soche and soche offences were committed. And, what he did, before this acte was doen. Again the time must be marked, the place, the maner of doynge, and what harte he bare him. As the oportunitie of doing, and the power he had to doe this deede. The whiche all set together, shall either acquite hym, or finde hym guiltie. These argumētēs serue, to cōfirme a matter in iudgement, for any halnouse offence. But in the other causes, whiche are occupied, either in praisynge, or dispraisynge, in perswadyng, or dissuadyng, the places of confirmation be soche, as are before rehearsed, as when we commende a thyng, to proue it thus.

Honest.
 Profitable.
 Caste.
 Necessary.

} to be doen.

AD so of other in like maner, or els to vse in steede of these, the places of Logique. Therefore, when we go about to confirme any cause, we maie gather these groundes aboue rehearsed, and euen as the case requirerth, so frame our reasons. In confutynge of causes, the like maie be had, as we vse to proue: if we take the contrary of the same. For as thynges are alledged, so thei maie be wyesed, and as houses are builded, so thei may be ouerthrowen. What though many coniectures be gathered, and diuers matters framed, to ouerthrowe the defendaunte: yet witte maie finde out by waies to escape, and soche shiftes maie be made, either in annoyng the daunger, by plain deniall, or els by obsecrations, and reboundynge againe of reasons made, that small harme shall tourne to the accused persone, though the presumption of his offence be greate, and be thought by good reason to be faultie. The places of Logique, as I saied, can not be spared for the confirmation of any cause. For, who is he, that in cōfirmynge a matter, will not knowe the nature of it, the cause of it, the effecte of it, what is agreynge thereunto, what likeness there is betwixte that, and other thynges, what examples maie be vsed, what is contrary, and what can be said against it. Therefore, I wissh that every man should desire, and

Confutation.

Places of Logique most needfull.

b. g. seke

The arte of Rhetorique.

seke to haue his Logique perfect, befoze he looke to profite in Rhetorique, considering the grounde, and confirmation of causes, is soz the mozte part gathered out of Logique.

¶ Of Conclusion.

Conclusion
what it is.

A Conclusion, is the handsome lapping vp together, and brief heapyng of all that, whiche was said befoze, stirryng the hearers by large utteraunce, and plentifull gathering of good matter, either the one waie, oꝝ the other.

Conclusion, of
two sortes.

There are two partes of a conclusion, the one resteth in gathering together brievely, all soche argumentes, as were befoze rehearsed, reportyng the somme of theim, in as fewe woordes as can be, and yet after soche a sort, that moche variety be vsed, bothe when the rehearsall is made, as also after the matter is fully reported. For, if the repeticion should be naked, and onely set forth in plain woordes, without any chaunge of speache, oꝝ shift of Rhetorique: neither should the hearers take pleasure, noz yet the matter take effecte.

Wherefoze, when the Oratour shall touche any place, which maie giue iust cause, to make an exclamacion, and stirre the hearers to be soꝝy, to be glad, oꝝ to be offended: it is necessary to vse arte, to the outermoste. When he shall come to the repeatyng of an hainous act, and the maner thereof: he maie set the Iudges on fire, and beate theim earnestly against the wicked offendour. Thus in repeatyng, arte maie bee vsed, and nexte with the onely rehearsall, matters maie be handsomely gathered vp together.

The other part of a conclusion resteth, either in augmentyng, and vehemently enlargyng that, whiche befoze was in fewe woordes spoken, to sette the Iudge, oꝝ hearers in a heate: oꝝ els to mitigate and allwaie displeasure conceiued, with moche lamentyng of the matter, and mouyng theim thereby, the rather to shewe mercie. Amplificacon is of two sortes, wherof I will speake moze at large, in the next chapter. The one resteth in woordes, the other in matter. Soche woordes must be vsed, as be of greate waight, wherein either is some Metaphoze, oꝝ els some large vnderstandyng is contained. Yea, woordes that fill the mouth, and haue a sound with them, sette forth a matter very well. And sometymes woordes twise spoken, make the matter appere greater.

Again

Again, when we firste speake our mynde in lorde wordes and after the weightier, the faulte like the wife semeth to bee greater. As when one had killed a gentleman, thus mighte another amplifie his mynde. For one slave to strike another, were woorthy of punishment, but what deserveth that wretch which not onely striketh a manne, but striketh a gentleman and not onely striketh a gentleman, but cowardly killith a gentlemanne, not geuyng him one wounde, but geuyng him twentie. To kill any manne in such sort, deserveth death, but what saie you to him, that not onely killith him so, but also hangeth him more spitefully upon a tree. And yet not content with that, but scourgeth hym, and mangleth hym when he is dedde, and last of all, maketh a tesse of his more naughty dedde; leavyng a writinge there about the dedde mans necke. Now then sayng his example is suche that thonly killyng, cannot content his deuil the dedde, and more dedly matter: I aske it for Gods lone, and in the waie of iustice, that this wicked deuil, may suffer woorthy death, and be punished to the example of all other. Amplifying of the matter, consisteth in heappynge, and enlargyng of those places, which serve for confirmation of a matter. As the definition, the cause, the consequent, the contrarie, the example and suche other.

Again amplification maye be used, when we make the law to speake, the dedd persone to make his complaint, the countrey to rise out of such a dedde. As if some woorthy manne were cast awaie, to make the countrey saie thus: If England could speake, would she not make suche, & suche complaints: If the walles of suche a citie or toun, had a tongue, would they not talke thus and thus: And to bee shorte, all suche thynges should be used, to make the cause seeme greater, whiche concerne God, the common weale, or the lawe of nature; For if any of these thoes bee hindered, we have a large felde to walke in. In perswading, or dispausing, we muste eragge rate those places toward the ende, whiche make menne wonder at the straungenes of any thyng. In perswadyng or diswadyng, the rehersall of commoditees, and heappynge of examples together, encrease muche the matter. It were a great labour to tell all the commoditees, and all the prosperities, which belong unto the conclusion. For suche arte

maie be vied in this behalfe, that though the cause bee verie small, yet a wittie manne maie gette the ouerhande, if he be cunning in his facultes.

Wherfor
the Athenians
had conclud-
ed.

The Athenians therefore did straightly forbid by a law, to vse any conclusion of the cause, or enie entrance of the matter to wyne fauour. Cicero didde herein so excell, that lightly he gotte the victorie in all matters, that euer he took in hande. Therefore as iustice praise ariseth by this parte, so I doubt not, but the wittiest will take moste paines in this behalf, and the honest, for euer will vse the defence of moste honest matters. Weapons maie be abused for murder, and yet weapons are onely ordeined for safeguard.

Of the figure amplification.

Amplification

Among all the figures of Rhetorique, there is no one that so muche helpeth forwards an Oracion, and beautifieth the same with suche delisfull ornaments, as doth amplification. For if either we purpose to make our tale appere vehement, to seeme pleasaunte, or to be well storied with muche copie, needes must it be that here we seke helpe, wher helpe chiefly is to be had, and not elles to bere. And now because none shall better be able, to amplifie any matter than those, whiche be able can praise, or moste dispraise any thyng her vpon earth, I thinke it needfull, firste of all to gather suche thynges together, whiche helpe best this wate. Therefore in praising, or dispraising, we muste be well storied euer with suche good sentences, as are often vsed in this our life, the whiche though arte being encreased, helpe much to perswasion. As for example, wher it is saied (gentle behauioure wyner of good will, and cleerlie quencher of hatred) I mighte in commendynge a noble gentlemanne for his lowlinesse declare at large, howe commendable, and howe profitable a thyng, gentle behauioure is, and of the other side, howe hateful and howe harmefull, a proude disdainfull manne is, and howe deadly a nature he hath, that being but a manne, thinketh hymself better then anye other manne is, and also euer good to haue a matche or fellowe in this life. As thus, if lowlinesse and Charitie maintayne life, what a beastie is he, that though he hated be will purchase deathe. If God wauneth vs to loue one another, and feare of him to be gentle, because he was little and humble

Lowliness.

humble in harte: howe cruell are thes, that dare withstande
 bys commaundement: If the subject rebell against his king,
 we crye with one voyce, hang hym, hang hym, and shal we
 not thynke him worthy the vilest death of all, that beeyng a
 creature, contempneth bys creatour, beeyng a mortal manne
 neglecteth bys beauly maker, beeyng a vile moulde of clare,
 setteth lighte by so mightie a God, and euer liuyng byng:
 Beastes and birdes without reason, lone one another, they
 shroude, and thei flocke together, and shal men endued with
 suche giftes, hate his euen chistian, and eschew companie:
 When shyps doe strake, or cattell doe strue one against an
 other, there are Dogges ready to call them in, yea, thei wil
 bite them (as it hath been ful often seen) if twoo fight toge-
 ther, and shal mā wante reason, to barke against his lewde
 affections, or at the least shal he haue none to checke him for
 his faultes, and forsee him to forgiue: Likewise if you would
 rebuke one that geueth eare to backbiters and slanderers, Backbiters
 ye muste declare what a greate mischief an evil tongue is,
 what a poyson it is, yea, what a murder, to take a mannes
 good name from hym. We compe him worthy death that
 poysoneth a manns body, and shal not he suffer the like paine
 that poysoneth a manns honestie, and seeketh to obscure and
 darken his estimation: Menne bee wel accepted among the
 wise, not for their bodies, but for their vertues. Now take a
 wase the thyng, wherby menne are commended; and what
 are men, other then brute beastes: For beastes doe nothing
 against nature, but he that goeth against honestie, the same
 manne fighteth against nature, which would that al manne
 should liue wel. When a manne is killed secretly, wes a like
 Judgement for the offendour, and shal they escape without
 Judgemente, that couertly murder a mannes soules: What
 separate him from GOD, that Judge him to deile, whose
 life hath euer been moste heaenly: When oure pursie is
 piked, we make streight search for it again, and imprison
 the offendoure, and shal wee not soke recovery of our good
 name, when euill tongues haue stayned it: If our same bee
 as more price, then is either gold or grotes, what means we
 to be so carelesse in keepinge the one, and so carefull in kee-
 pyng the other: Forde is bys purpose that beinge in the
 raine, casteth his garments in a Bushe, and standeth na-
 ked

ked hym selfe, for changinge the gloffe of his gate coate. And yet what other thyng do they that esteeme the losse of money for greate lache, and counte not the losse of their honedie for any wante at all. Whis we so, that from betwies and vices, suche amptications may be made, and no doubt be that can praise or dyspraise any thyng plentifully, is able moste copiously to exaggerate any matter.

Spentfces ga
coored to help
Amplificatio
Reuengement
forbidden.

Againe, sentences gathered and heaped together com-
mende muche the matter. As if one shoulde saye Reuenge-
mente belongeth to God alone, and thereby exhorthe menne
to patience. We mighte bypnye in these sentences with him
and geue greate cause of muche matter. So manne is burte
but of hym selfe, that is to saye aduersitie or wjonyng suffer-
ing is our harme to him that hath a countaunte parte, and
hath by hym selfe his payement.

Wher is moche harme that doeth wjonyng, then he that hath
suffered wjonyng.

He is the flower that contemneeth, then he is that com-
mitteth wjonyng.

It is to be gaured but a litle, that had rather suffer moche
lose, then reue his right by contention.

Wher is to be gaured by fraude, is harme and no gaure.

Wher is no greater virolle, then for manne to rule his
affections.

It is a greater matter to overcome anger, then to winne
a foyterelle of a foyter.

Wher is no greater token of a noble batte, then to con-
temne wjonyng.

He that requirerth euill for euill: though he hatred of an e-
uill manne, is made euill hym selfe, and therfore woorthie to
be hated.

He that contemneeth his enemye in battaile, is counted a
good man of warre, and a wise.

He that requirerth good for euill, is an hungell of God.

He that impouertis reuengement, is at the next doore to
manslaughter.

God is moued with nothinge sone to forgewe vs our of-
fences, then is we for his sake to forgewe one an other.

The requirer of cruelties hath no end.

Strife is best ended by longh patience.

Anger is a madnesse, differing from it in this point one-ly, that anger is shorte, and tarteth not long, madnesse abideth still.

It is folie to suffer the some of a horse, or the striking of his foote, and not abide any thyng that a foole dooeth, or a noughtie disposed fello we speaketh.

No man trusteth a drunkenard; and yet seying the drunken-nesse of rage, and madnesse of anger, are moche more daun-gerous, then surfetyng with wine: he doeth foolisshelte that trusteth his owne witte any thyng, when he is in a rage. Good deedes should alwates be remembred, wrong dooing should sone be forgiven, and sone be forgotten.

Againe for liberalitie, these sentences might serue.

It is the propertie of a God, to helpe manne.

God hath reserved a good tourne by giuing, that hath be-
dowed his liberalitie vpon a worthy man.

He giueth twise, that giueth sone and chearfully.

God loneth the glad giuer.

It is a point of liberalitie, sometime to lose a good tourne. He that giueth to him, that will enill vse it, giueth no good thyng, but an euill thyng.

Nothyng is more safelie saied by, then is that, whiche is bestowed vpon good folke.

Be not afrayed to lose good fruite.

Nothyng is better giuen to Christe, then is that, whiche is giuen to the poore.

No one man is bozne for himself.

He is vnworthy to haue, that hath onely for hymself.

The thirde kinde of Amplifying is, when we gather sothe sentences as are commonly spoken; or els vse to speake of sothe thynges, as are notable in this life. Of the first, these may be examles. In lamentyng the miserie of wardship-
pes, I might saie it is not for nought so commonlie saied: I will handle you like a warde. She is a steppe mother to me: that is to saie, she is not a naturall mother: who is worthe
Godde, then the Schoomakers wifer. That is to saie: gentil-
mennes chylde, full oft are kept but meanly. Trotte fire,
and trotte dunne, how should the sole amble, that is, when
bothe father and mother were nought, it is not like that the
childe will proue good, without an especiall grace of God.

Liberalitie
commended
with heapes
of sentences.

Proverbs
alleged, help
Amplificatio

Like the of tongue, lighte of taile: that is, he or she that will fare daintely, will ofte lye ful wantonlie. Some ripe some rotten. Honour chaungeth manners. Enough is as good as a feast. It is an euill Cooke that can not like bys owne fingers. I will soner trust mine eye, then mine eare. But what nedes I heape all these together, seynge they woordes psoner be are in pinte, where plintye are to be hadde: whose paines in that behalfe, are worthe immortal praise.

Things notable of straggling forsooth
amplification

Things notable in this life are those, the which chance to felwe. As this: To se a man of an. C. yeres of age. A yong child as sober as a man of l. yeres. A woman that hath had xliij. childzen. A man ones worthe thye or xliij. p. pounde now not worthe a Grote. A yong man sayet then any woman a woman that hath had. vi. or eyght husbendes. A mā able to graue a parde in his bowe besides the feathers. A mā merie now, & deade within halfe an houre after. Where is none of al these, but serue much to make our talke appere belemente, and encrease the weight of communication. As for example. If one would perswade an olde manne to contemne the vanities of this worlde, he might vse the examples of sodayns death, and shewe that childzen haue died in their mothers lappe, some in their cravell, some striplings, some elder, & that not one among a. p. cometh to. lx. yeres.

Or bee it that some lyue an hundred yeaues, beyond the which not one in this last age passeth, what is there in this lyfe, so; the which any manne shoulde desire to liue long, seynge that olde age bringeth this onely commoditie with it that by longe liuing, we se many thinges, that wee would not see, and that many a manne hath shortened his lyfe, so; wearines of this wretched worlde. Or what thought some pleasures are to be hadde in this lyfe, what are the al to the pleasures of the life to come. Like wise in speaking of euill happe, I might bring him in that was ones worthe thye thousande pounde, and is not now worthe thye grotes, and perswade menne either to set lyghts by riches, or elles, to comforte them, and perswade them not to take thought, seynge great harmes haue happened to other here tosoze, and tyme mase come when GOD will sende better. These sentences aboue rehearsed, being largely amplified, encrease muche any suche kinde of matter.

What

what is amplification.

Amplification is a figure in Rhetorique, whiche consisteth moste in augmenting and diminishing of any matter, and that diuers waies.

The deuotion of Amplification.

Amplification and diminishing, either is taken oute of the substance in thynges, or els of wordes. Oute of the substance and matter, affections are deuoted: oute of wordes, such kindes of amplification, as I will now shew, and partly haue shewed before, when I spake of the conclusion, or lappinge vp of any matter.

The first kinde of amplification is, when by chaunging a woorde, in augmentinge wee vse a greater, but in diminishing, we vse a lesse. Of the firste, this maye be an example. When I see one soze beaten, to saie he is slaine: to call a naughtie felowe, thiese, or hangemanne, when he is not knowne to bee anye suche. To call a womanne that bathe made a scape, a commune harlot: to call an Alehouse bawster, a dyonharde: to cal one that is troubled with choler, and often angry, a madde man: to call a pleasaunte fentilman, a railing sester: to call a couetous man, a deuill.

Of the latter, these examples shalbe: when one hath soze beaten his felowe, soz the same manne to saie that he hath scant touched him: When one hath soze wounded another, to saie that he hurt him but a litte: when one is soze sicke, to bee saide he is litte crased. In like maner also, when we geue vices, the names of vertue, as when I call him that is a cruell or mercilesse manne, some what soze in iudgement. When I call a naturall foole, a plaine simple man: when I call a notable flatterer, a faire spoken manne: a glutton, a good felowe at his table: a spende all, a liberall fentilman, a snudge, or pynde pense, a good husbande, a thysie man. Soke in all these kyndes, where woordes are amplified, they seme muche greater, if by correction the sentence be vnterbed, and greater woordes compared with them, soz whome they are vtterde. In the whiche kinde of speache, wee shall seme as though we wente vp by staires, not onelie to the toppe of a thyng, but also aboue the toppe. There is an example herof in the scrutinye that Collie made agaynst Herres. It is an offence to bynde Citizens of Rome with chaires,

Diminution.

Correction.

chaines, it is an hainous deede to whip him: it is worse then
manslaughter to kill him: what shall I call it, to hang him
up vpon a Gibet? If one would commend the authoritie,
whiche he alledgeth, he might saie thus. These wordes are
no fables uttered among men, but an assured truth left vn-
to vs by writing, and yet not by any common writing, but
by soche as all the world hath confirmed and agreed vpon,
that it is autentique, and Canonicall; neither are they the
wordes of one, that is of the common sorte, but they are the
wordes of a Doctour in the church of God, and yet not the
wordes of a deuine, or doctour of the common sort, but of an
Apostle: and yet not of one that is the worst, but of Paule,
that is the best of all other: and yet not Paulus, but rather
the wordes of the holy Ghost, speaking by the mouth of
Paule. He that loneth to enlarge by this kinde, must marke
well the circumstance of thinges, and heaping them also
gether, he shall with ease espye, how one thing riseth aboue
an other. And because the vse hereof extendeth largelie, I
will largely vse examples. As thus, If a gentleman and of-
ficer of the kynges, being ouer charged at supper, with or-
nermoche drinke, and surfeiting with gorge vpon gorge,
should vomite the nexte daie in the Parliaments house: I
might enueigh thus. A shamefull deede, not onely in sight
to be lothed, but also odious of all men to be heard. If thou
haddst doen this deede at thine owne house, being at sup-
per with thy wife and childre, who would not haue thought
it a filthy deede? But now for thee, to doe it in the Parlia-
ment house, among so many gentelman, and soche, yea, the
best in all Englande: being bothe an officer of the kynges,
and a man of moche authoritie, & there no caste out gobbetes
(where belching wer thought great shame) yea, & soche gob-
bettes, as none could abide the smell, & to fill the whole house
with euil sauour, & thy whole bosome with moche filthinesse
what an abhominable shame is it, aboue al other, it had ben
a foule deede of it self, to vomite wher no soche gentlmen wer:
yea, wher no gentlman were: yea, wher no Englishmen wer:
yea, wher no men were: yea, wher no companie were at
all: or it had been euil, if he had borne no manner of office, or
had been no publique officer, or had not been the kynges of-
ficer: but being not onely an officer, but a publique officer,
and

and that the kynge officer; yea, and soche a kynge, and do-
 yng soche a dedde: I can not tell in the world, what to saie to
 hym. Diuers examles maie be inuented, like vnto this. As
 thus, againste an hedde officer, in a noble mannes hous, I
 might enuigb thus. Nowe Lorde, what a man is he, he was
 not ashamed being a gentleman, yea, a man of good peres,
 and moche auctoritie, and the hedde officer in a dukes hous
 to plaie at Dice in an Alehouse with boies, baudes, and ber-
 lettes. It had been a greate faulte, to plaie at so vile a game,
 among soche vile persones, being no gentleman, being no
 officer, being not of soche peres: but being bothe a man of
 faire landes, of an aunciente hous, of greate auctoritie, an
 officer of a duke, yea, and to soche a duke, and a man of soche
 peres, that his white beares should warne hym, to auoide al
 soche folie, to plaie at soche a game, with soche roisters, and
 soche berletes, yea, and that in soche an hous, as none come
 thether but thieues, baudes, and russians: now befoze God,
 I can not speake shame enough of hym.

There is an other kinde of Amplificacion, when vnto the
 higbest, there is added some thyng higher then it is. As thus
 There is no better preacher among theim all, excepte Hugh
 Latimer, the father of all preachers. There is no better La-
 tine manne within Englande, excepte Qualter Haddon the
 Lawier. Again, we amplifie a matter, not ascending by de-
 grees, but speaking that thyng onely, then the whiche no
 greater thyng can bee spoken. As thus. Thou haste killed
 thine owne mother, what shall I saie moze, thou hast killed
 thine owne mother. Thou hast deuced thy souerain lord
 and kyng, what shall I saie moze, thou hast deuced thy so-
 ueraine lord and kyng.

Sometyme wee amplifie by comparng, and take our
 ground vpon the weakest and leaste, the whiche if thei seme
 great, then must that nedes appere great, whiche we would
 amplifie and increase. As Cullie against Catiline. My ser-
 uauntes in good sorte, if thei feared me in soche sorte, as all
 the citezeins doe feare thee: I would thinke it best for me, to
 forsake my hous. Thus by vsing the lesse first, this sentence
 is increased, for seruauntes are compared with all the cite-
 zeins, bondmen are compared with free menne: Cullie the
 maister, is compared with Catiline the traistour, which was
 neither

The arte of Rhetorique.

neither lord, nor ruler ouer the cite: ins: and Tullies house is compared with the cite.

By comparýng of examþles, wee vse also to encrease our matter. As thus. Did the Maior of London, thusse through Iacke Strawe, beýng but a berlet rebell, and onely disquietýng the cite: and shall the king suffer capitaine Hete, to linc in Englandes ground, and enioye the fruides of his realme, beýng a moste tyrannous Traitor, and soche a rebell, as sought to ouerthrowe the whole realme.

Here is Iacke Strawe, compared with Capitaine Hete, the cite of London, with the whole realme, the Maior with the kyng. So that if he, whiche is a pýnate person, and hath no power of death, might punish with death, the disquietýng of a Cite: the kyng hymself haýng all power in his handes, maie iustly punish hym, that seeketh to ouerthrowe his whole realme.

The places of Logique, helpe ofte for amplification. As, where men haue a wrong opinion, and thinke best a greater faulte then flaunder, one might proue the contrarie, as well by circústances, as by argumentes. And first he might shewe, that flaunder is theste, and that euery flaunderer is a thief. For as well the flaunderer, as the thief, doe take a waie an other mannes possession, against the owners will. After that he might shewe, that a flaunderer is worse, then any thief, because a good name is better, then all the gooddes in the worlde, and that the losse of money, maie bee recovered, but the losse of a mannes good name, can not be called backe againe, and a thief maie restore that againe, whiche he hath taken a waie, but a flaunderer can not geue a man, his good name again, whiche he hath taken from hym. Again, he that stealeth gooddes or cattell, robbes onely but one manne, but an euill tongued man, infecteth all their mindes: vnto whose eares, this rebpyt shall come.

Besides this, there are Lawes and remeables, to subdue theues: but there is no lawe, against an euill tongue. Again all soche hainous offences, are euer the moze greuously punished, the moze clofely, and moze craftely they are committed. As it is thought a greater faulte, to kille one with poison, then to kil him with the sword, and a moze hainous offence, to commit murder, then to commit manslaughter: we maie

Flaunder, a
greater offence
then theft.

mate gather an argument also, from the instrument, or manner of dooing. As a thiefe hath dooen this offence with his hande, a slaunderer hath dooen it with his tongue. Again, by the iudgement of all menne, enchauntments is a notable euill: but thei that infecte a Prince or a King, with wicked counsaile, are not thei moze wicked enchaunters, considering thei dooe as morche, as if one should poison a conuolse hedde, or a riuer, from tohens all menne fetch thei water. And yet thei doe moze, for it is a greater fault, to poison the minde, then the bodie. Thus by the places and circumstances, greate matter might be made.

By contraries set together, thynges oftentimes appere greater. As if one should set Lukes Meluet, againste Crane Meluet, the Lukes will appere better, and the Crane will seme woysler. Or set a faire woman against a soule, and she shall seme moche the fairer, and the other moche the fouler. According whereunto, there is a sayng in Logique: *Contraria inter se opposita magis elucescunt.* That is to saie. Contraries beyng set, the one against the other, appere moze euidente. Wherefore, if any one be disposed, to set foorth the Chastitie, he make byng in, of the contrary parte, whozedom, and shewe what a soule offence it is, to liue so vncleanly, and then the defozmitie of whozedom, shall moche set foorth the Chastitie: or if one bee disposed to perswade his fellowe to learning, and knowledge, he make shewe of the contrary, what a naked wretch the man is, yea, how moche a man is no man, & the life no life, when learning ones wanteth. The like help we may haue, by comparng like examles together, either of creatures liuing, or of thinges not liuing: as in speaking of constancie, to shewe the Doone, who euer kepeth one courset in speaking of inconstancie, to shewe the Spoone, whiche kepeth no certain course. Again, in young Stoakes, we make take an example of lone, towarde their damme, for whē she is olde, and not hable for her crooked bill, to picke meate, the youngones feede her. In young Wipers, there is a contrarie example (for as Plinie saith) thei eat out their Dammes wombe, and so come foorth. In Pennes there is a care, to byng by their chickens, in Egles the contrary, whiche cast out their egges, if thei haue any moe then three: and all because thei wold not be troubled, with byng by of many.

There

Stoakes.

Wipers.

There is also a notable kinde of amplification, when we would extenuate and make lesse, greate faultes, whiche be-
foze we did largely increase: To the ende that other faultes,
might seme the greatest aboue all other. As if one had rob-
bed his maister, thrust his fellowe through the arme, accom-
pained with harlottes, kepte the Hauerne, till he had
been as drunken as a Katter: to saie after a large inuacue, a-
gainst all these offences. You haue heard a whole court rolle
of ribaudie, and yet all these are but flea bitynges, in re-
spect and comparison of that, whiche I shal now shewe you.
Who dooth not looke for a marvellous greate matter, and
a moste hainous offence, when those faultes that ar thought
moste greuous, are counted but Flea bitynges, in respect
and comparison of that, whiche he mindeth to rehearse? In
like maner, one might exhort the people to godlinesse, and
wherreas he hath set forth, all the commodities that followe
thesame, as in shewing a quiet conscience, not gilty of any
greate fault, the libertie of spirit, the peace whiche we haue
with God, the fellowship with all the electe, for the seruant
of Sathan, to be the sonne of God, the comfort of the soule,
the greatnesse whercof, no man is habile to conceiue: to saie
at length, and what can be greater, what can be moze excel-
lente, or moze blessingfull? And yet all these are small matters, if
they be compared with the blessed inheritance, of the euer-
liuyng GOD, prepared for all those that lue Godlie, here
vpon earth, fastning their whole trust vpon Christ aboue,
whiche bothe is habile, and will saue all those, that call vnto
hym with faith. We dooe increase our cause, by reasoning
the matter, and casting our account, when either by thin-
ges that followe, or by thinges that go befoze, or els by soche
thynges, as are annexed with the matter, we giue sentence
how great the thyng is. By thynges goyng befoze, I iudge
when I se an enuious, or hachie man, fight with an other as
hachie, that there is like to be bloodshed. As who should saie,
can enuious, or hachie men match together, butt that they must
needes trie the matter with bloodsheddyng. Assuredly, it can
not bee otherwise, but that blood must appease their rage.
Likewise, seyng twoo wisemen earnestly talkyng together,
I can not otherwise iudge, but that their talks must needes
be wittyte, and concerne some weightie matter. For, to what
ende

ende should wisse menne toyne, or wherefoze should thei late their beddes together, if it were not for some earnest cause? What a shame is it for a strong man, of moche healtbe, and greate manhode, to beppuercomps with a cuppe of drinke. From thinges toyried with the cause, thus. A woman hauing her housebände empsoned, and in daunger of death, sobainly stepe befoze the kyng, and craved bys pardon. Bold was that woman, whiche durst aduencure to knyle befoze a king, whose househände had so greuously offended. Though women by nature are fearefull, yet in her appered a manlike stomack, and a good bolde harte, yea, enen in greatesse daunger. By thynges that followe, thus. All Englands lamente the death of Duke Henry, and Duke Charles, two noble brethren of the house of Suffolke. Then maie we wel iudge that these two gentlemen, were wonderfully beloued, wch they bothe were so lamented.

There is a kinde of amplifying, when in speaking of two that fought together, wee praise hym moche, that hadde the worse, bicause we would the other, to haue more praise. Considering for a man to beate a boie, it were no praise, but for a talke man, to matche with an other, that were as talke as hymself; that were somewhat worse. Wherefoze, I would haue the Scottis well praised, whom the Englishmen haue so often vanquished. He that praiseth moche the strong hold of Boleine, muste needes thereby, praise King Henry the eight of Englands, who by partiall power, wonne it, and kepte it all his life tyme. Or thus. Woche a one kepes a marvellous good house, for the worse boie in his house, drinks one and the same drinke with his maister, and al one bread, yea, euery one hath his meate in silver, chamber vessels, & at are of silver. We iudge by apparell, by armour, or by harness, what a man is of stature, or biggenesse. We iudge by occasion, the goodnesse of menne, as when they might haue dooen harme, they would not, when they might haue slaine, they sought rather to saue. From the place where one is, encrease maie be gathered. As thus. Being enen in the courts he was neuer moued to gaming, being at Rome, he hated harlottes, where there is by report, so greate plentie, as there are starres in the element.

From the tyme thus, he muste needes bee well learned, in

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the lawes of our realme, that hath been a student thys thre-
tie winter.

From the age: assuredly, he is like to bee good, so; beyn-
g but a childe he was euer moſte godlie.

From the ſtate of liſe: no doubt but he is honeſte, ſo; be-
yng but a ſervante, he liued ſo byſighly, as none could ſu-
ſe blame his liſe.

From the hardeneſſe of a thyng. That whiche is almoſte
only proper to Angels, muſt nedes be harde ſo; man: there-
fo;e, chaſtite is a rare giſt, and harde ſo; man to kepe.

From the ſtraightneſſe of a thyng. Eloquence muſt nedes
be a wonderfull thyng, when ſo fewe have attained it.

Likewiſe, notable aduentures dooen by a fewe, are moze
praiſe woꝛthie, then ſoche as haue been dooen, by a greate
number. Wherefo;e, the battaill of Paſkelboꝛde, againſte
the Scottes, where ſo fewe Engliſhmen were ſaine, and ſo
many Scottes diſpatched: muſt nedes be moze praiſe woꝛthy
then if the number of Engliſhmen, had been greater.

Veheementie of woꝛdes, ſul often helpe the matter ſo;
wardes, when moze is gathered by cogitation; then if the
thyng had been ſpoken in plaine woꝛdes. When he heare
one ſaie, ſoche a manne ſwelled, ſeyng a thyng againſte his
minde, we gather, that he was then, moze the hille angie.
Again, when we heare one ſaie, ſoche a woman ſpittes fire,
we gather ſtraight, that ſhe is a deuill. The preacher thun-
derde in the pulpite, belike then he was metely hotte. But
concernyng all ſoche ſpeeches, the knowledge of a Meta-
phoꝛe, ſhall byyng menne to moche knowledge (whereof I
will ſpeake hereafter, among the figures (and therfo;e, I
ſurceale to ſpeake of it in thys place.

We encreaſe our cauſe, by heapyng of woꝛdes and ſen-
tences together; couchyng many reaſons into one coꝛner,
whiche befoze were ſcattered abꝛoade, to the intent that our
talke, might appere moze vehement. As when by many con-
ſeures and greate preſumpſions, we gather that one is an
offendour, heapyng them all into one plumpe, whiche befoze
were ſparpled abꝛoade, and therfo;e, did but litte good. As
thus: to proue by conſeures, a murder committed, I might
thus ſaie, againſte a ſuſpected perſone. By woꝛdes, vooe not
wepe my woꝛdes and ſentences ſenerally; but conſider them
alto;

Simplification
by coniectures

altogether. If the accused persons here, shall receive profite, by thys other mannes death, if his life heretofore hath euer been euill, hys nature couetous, hys wealthe moſte ſcender, and that this dedde mannes gooddes, could tourne to no mānes auaille ſo moche, as vnto thys accused perſone, and that no man could ſo eaſely diſpatche hym, and that thys manne could by no better meanes compaſſe hys deſire, and that nothing hath been vnattempted, which might further his nauyhtie purpoſe, and nothing doen, that was thought neceſſeſſe, and ſeyng a mete place, was chiefly ſought for, and occaſion ſerued verie well, and the tyme was moſte apte, for ſoche an attempte, and many meanes heretofore deuised, to compaſſe this offence, and greate hope, bothe to kepe it cloſe, and alſo to diſpatche it, and beſides that, ſeyng thys man was ſeen alone, a little befoze in theſame place, where thys other man was ſaine, and that this mannes voice, whiche did ſaue hym was heard a little befoze in theſame place, where this other man was ſaine, and ſeyng it is well knowne, that this man came home late the ſame night, and the next daie after, being cexamined, did anſwere conſeſedly, fearfully, and as though he were amaſed, and ſeyng all theſe thynges, are partly ſhewed by witneſſes, partly by good reaſon, partly by hys owne confeſſion, and partly by the report, that commonly goeth of him, whiche by ſike is not ſpoken, without ſome grounde: It ſhall bee your partes, woꝛthie Iudges, wetyng all theſe thynges together, to giue certain iudgement of him for thys offence, and not to thinke it a matter of ſuſpicion. For, it might haue been, that thye or ſower of theſe confeſſores being proued, might giue but onely a cauſe of ſuſpicion, but whereas all theſe together, are plainly proued by him it can not be otherwiſe, but that he hath offended.

It is an excellent kinde of amplifying, when thynges encreaſed, and thynges diminithed, are bothe ſet together, that the one maie the rather, beautifie the other. As if, when Gods goodneſſe towarde vs, were largely amplified, we did ſtraight extenuate our vnthankfulneſſe towarde him againe. As thus: ſeyng God hath made manne a creature, vnto his owne likenneſſe, ſeyng he hath giuen hym life, and the ſpīrite of vnderſtandyng, ende wyng hym with his manifold graces, and redemyng hym, not with vile money, but with

The arte of Rhetorike.

hys owne precious bodie, suffryng death, and bloodsheddyng
vpon the crosse, the rather that manne might liue for euer:
what an vnthankfull part is it, yea, what an basynous thing
it is, for man so oft to offende, so ofte to wallowe in soche his
wickednesse, and euermore for Gods louyng kindnesse, to
shewe hymself of al other creatures, moost unkinde.

Likewise, contraries beynge rebated, and the euill im-
mediatly vttered after the good, make moche for enticase.
As many men now a daies for sobriete, followe glotonie,
for chastitie, take lecherie, for truthe, like falshode, for gen-
tlenesse, seke crueltie, for iustice, vse wryong dealing, for bea-
uen, helte, for God, the Devill: to whom they wil without
perauenture, if Gods grace be not greater.

Of mouyng affections.

Affections
mouyng.

Because the beautie of amplifying, standeth moost in
apte mouyng of affections: It is needfull to speake
some what in this behalfe, that the better it maye
bee knowen what they are, and how they maye bee
bled. Affections therefore (called Passions) are none other
thyng, but a stirring of the mynde, either to de-
sire, or els to deteste, and lothe any thyng, more vehement-
ly, then by nature we are commonly wonte to dooe. We de-
sire those thynges, we loue theim, and like theim earnestly,
that appere in our iudgement to be goodly, we hate and ab-
horre those thinges, that seme naught, vngodly, or harme-
full vnto vs. Neither onely are we moued with those thyng-
es, whiche we thinke either hurtfull, or profitable for our
selues, but also wee reioyce, wee soze, or wee pitte an other
mannes happe.

And euermore there are twoo thynges, whiche moue vs
either this waie, or that waie. The matter self in whiche dooth
happen, or is like to happen: and the persone also, to whom the
matter dooth concerne. As for example: If a wicked wretche
hane hys desertes, we are all glad to heare it, but if an inno-
cent should be caste awaye, we thinke moche of it, and in sto-
mach repine against wryong iudgement. If an euill man finde
moche fauour, we enuie hys good happe, yea, it greueth vs,
that any soche, should hane soche fauour shewed: and not on-
ly dooe we hate the euill, that are come to any wealth: but
also

also we enue commonly, all soche as come to any pferre-
ment, especially, if either thei haue been, as pooze menne as
we are, o; els came of a meaner hous, then we haue dooen.
So one manne, would haue any to bee better then hymself
and euery one enbaleth his owne gooddes, to deserue like
dignitie with the beste. And whereas some haue got befoze,
flartying sodainly, from an ynche to an Elle; wee spare not
to saie, that flatterie made them spee, and though thei haue
much gooddes, yet are thei cleare voyde of all goodnesse, and
therfoze moche good male it doe them, we would not come
by gooddes in soche sozte, to winne all the woelde. For the
Deuill and thei (saie wee) shall parte stakkes with them, one
dale. And thus we can neuer be content, to glue our neigh-
bour a good woerde. Yea, though thei haue serued right well
and deserued a greate rewarde, we muste needes finde some
fault with them, to lessen their pzapfes, and saie that though
their desertes be greate, yet their natures are nought: none
to pzoide, though se we be so hardy, none so enuious, though
se we so faithfull: none so couetous, though se we so liberalis:
none so glotonous, though se we kpee soche an house. And
thus, though we graunt them one thing, yet we will take
an other thng, as false again from them.

Soche a manne is an excellent fellowe (saith one) he can
speake the tongues well, he plates of Instrumentes, se we
menne better, he seigneth to the Lute, marceflous swetelle,
he endites excellentlie, but for all this (the more is the pittie)
he hath his faultes, he will bee dyonke ones a dale, he loues
women well, he will spende Goddes Coope, if he had it, he
will not tary longe in one place, and he is somewhat large
of his toungue. What if these faultes were not, surely he
were an excellent fellowe. Euen as one shoulde saie: if it wer
not for liyng and flartying, there were not an honeste man,
then soche a one is, that perchaunce hath some one good qua-
lity, to sette hym forwarde. These byttes bee to broade, and
these barres be ouer biggie, for looke what is giuen to one
by commendying, the same is straight taken awaye by bur-
ting. Therefore, soche are not to be liked, that giue a manne
a shoulder ofutton, and breake his hedde with the spitte,
when they haue dooen. And yet, this is many a mannes na-
ture, especially, whers enue hath any grounded dwelling

with map-
syng: display-
syng vied.

The arte of Rhetorike.

place, whose propriety is alwaies to speake, nothing of
ther without reproofe and slander.

In mouyng affections, and stirring the Iudges to be
grieved, the waighe of the matter, must be so sette forth, as
though they sawe it plaine before their eyes, the report must
be soche, and the offence made so heinous, that the like hath
not been seen heretofore, and all the circumstances must
thus be heaped together: The naughtinesse of hys nature,
that did the deepe, the cruell ordering, the wicked dealing,
and malicious handling, the tyme, the place, the maner of
hys dooing, and the wickednesse of hys wille, to haue dooen
more. The manne that sustained the wrong, howe little he
deserued, howe well he was esteemed, among his neighbours,
howe small cause he gaue hym, howe greates lacke, men haue
of hym. Now, if this bee not reformed, no good manne shall
liue safe, the wicked will ouerflowe all the world, and well
it were for sauegarde, to bee nought also, and to take parte
with them, so no good manne shall goe quiete for them, if
there bee not speedie redresse founde, and thys fault punished
to the example of all other.

Quintilian coucheth together, in these fewe wordes, the
full heape of soche an heinous matter, by gathering it by af
ter this sorte.

- ff. What is doon.
- g. By whom.
- iiij. Against whom.
- iiiij. Upon what minde.
- v. At what tyme.
- vi. In what place.
- vij. After what sorte.
- viiiij. Howe moche he would haue doon.

What is doon
By whom

If one bee beaten blacke and blew, wee take it
griuouslie: But if one bee slayne, wee are moche
more troubled. Againe, if a slaue or ruffine shall
doe soche a deepe, we are displeased: but if an offi
cer, a Preacher, or an hebbie gentleman, should vse any sa
uerie, we are moche more agreed. Yea, or if a vertie nota
ble enill manne, committed soche an horrible offence, wee
thinke hym worthis, to haue the lesse fauour. If a sturdie se
to we

Against whome

to we be straken, we are not so moche disquieted, as if a child
 a woman, an aged man, a good man, or a chief officer, should
 be euill vsed. If the offence bee committed, vpon a ppepensed
 mynde, and willfully, we make moche moze a dooe, then if it
 were dooen by chaunce medle. If it bee dooen vpon an holie
 daie, or els vpon the daie of Aulse, or vpon the daie of a hy-
 gers cozonacion, or aboute soche a solempne tyme, or if it bee
 dooen in the night, rather then at noone daies, we make the
 matter greater, then if it had been dooen at an other time. In
 the court if one strike a manne, it is thought greater, then
 if he should strike him in the open streate. The maner of do-
 yng also, dooe moche moue the patience of menne, as if one
 should cowardly kille one, and strike hym sodainly, he were
 worthie greater blame, then if he should manfully set vpon
 hym: or if one kille hys fellowe, secretly with a Gunne, he
 wer worthie moze hatred, then if he killed him with a sword
 or he wounded hym soze, or cruelly mangled hym, wee cri-
 out moche moze, then if he had barely killed hym. And laste
 of al, if hys will had been, to haue dooen moche moze then he
 did: we encrease our anger againste hys rage moche moze,
 then euer we would els haue dooen.

Of mouing pittie.

In mouing pittie, and stirring menne to mercie,
 the wrong dooen, muste firste be plainly tolde: or if the
 Judges haue sustained the like extremitie, the best
 waye is will thei, to remember their owne state, how thei
 haue been abused in like maner, what wronges they haue
 suffered by wicked doers: that by hearing their owne, they
 make the better harken to others.

Again, whereas all other miseries, that befall vnto man,
 are greuous to the eare, there is nothing moze halnous,
 then to heare, that the mooste honest men, are sonest ouerthzo-
 wen, by them that are mooste wicked, and vertue put to flight
 through the onely might of vice. What if the like hath not
 happened, vnto the hearers of this cause, yet it were mete to
 shewe them that the like maye happen, and so require the to
 giue iudgemente in thys cause, as they would dooe in their
 owne, and remember that harme maye chaunce to euery one
 that perhappes chaunceth to any one. And no doubt, euery
 man remembryng hymself, and hys owne case, will loke wel

i. iij.

about

Upon what
 mynde.

At what
 tyme.

In what
 place.

After what
 sort.

How moche
 he would.

The arte of Rhetorike.

about hym, and giue iudgement, accordyng to right.

Neither can any good be doen at all, when we haue saied all that euer we can, except we byyng thesame affections, in our owne harte, the whiche wee would, the Iudges should beare towarde our owne matter. For how can he be grieved with the report of any hainous acte, either in shewyng the naughtynesse of the dede, or in bewailing the miserable misfortune of the thing, or in fearing moche, the like will here after: excepte the Oratour hymself, brer soche passions out wardly, and from his harte fetches his complaints, in soche sort, that the matter maie appere, bothe moze greuous to hys eare, and therewith so hainous, that it requires earnestly, a spedy resoꝛmacion: There is no substance of it self, that will take fire, except ye put fire to it. As the wyse, no mannes nature is so apt, straight so to be heated, except the Oratour hymself, be on fire, and byyng his heats with him. It is a common sayyng, nothing kindeleth soner then fire. And therefore a fierie stomache, cauſeth euermoze a fierie tong. And he that is heated with zeale and godlinesse, shall set other on fire with like affection. No one man can better emueigh against vice, then he can doe, whiche hateth vice with all hys harte. Again, nothing moisteth soner then water. Therefore, a wepyng eye cauſeth moche moisture, and prouoketh teares. Neither is it any matraile, so; soche men, bothe in their countenance, tongue, yes, gesture, and in al their body els, declare an outward grief, and with wordes so vehemently and vnsaindly tettes it so; ward, that thei will force a man, to bee so; with them, and take part with their teares, euen against hys will. Notwithstanding, when soche affections are moued, it wer good, not to stande long in theim. For though a vehemente talke maie moue teares, yet no arte can long hold them. For as Cicero doeth saie, nothing dysseth soner, then teares, especially when we lament an other mannes cause, and be so; with him so; his sake.

But now that I haue taught menne to be so; , I wil attempt againe, to make them merie, and shewe what learned men saie, concernyng laughter, in delityng the hearers, whē tyme and place shall best requyre.

Of delityng the hearers, and stirring
theim to laughter.

Considering

What will
these affecti-
ons to other.
must first be
moued hym-
self.

Heate, cau-
ſeth heate.

A wepyng eye
prouoketh
moſtare.



Considering the dulnesse of mannes nature, that neither it can bee attentive to heare, nor yet stirred to like or dislike, any tale long tolde, excepte it bee refreshed, or kinde some sweete delite: the learned haue by wittie labour, deuised much varietie. Therefore, so wetynges in telling a weightie matter, they bying in some heauie tale, and moue theim to bee right soj, whereby the hearers are more attentive. But after, when thei are wearied, either with tediousnesse of the matter, or heauinesse of the report: some pleasaunte matter is inuented, worbe to quicken theim againe, and also to kepe theim from facietie. But surely selue there bee, that haue this gifte, in due time to cheare menne. Neither can any doe it, whom Nature hath not framed, and giuen an aptnesse thereunto.

Some mannes countenance will make pastime, though he speake neuer a worde. Yea, a foolish worde uttered by an apte manne, or a gesture straungely vsed, by some pleasaunt bodie, setteth men full oft vpon a laughter. And where as some thinke it a trifle, to haue thy gifte, and so easie, that every harlet or common iesture, is able to matche with the beste: yet it appereth that they, whiche vtterlie can bee pleasaunt, and when time serueth, can giue a merie aunswere, or vse a ruypping taunte, shalbe able to abashe, a right wozthie manne, and make him at hys wittes ende, though the sodaine quip, and vnlooked scrumpes giuen. I haue knowen some so hitte of the thumbe, that thei could not tell in the wozld, whether it wer best to fight, chide, or to go their way. And no maruaile: for where the iest is aptly applied, the hearers laugh immediatlie, and who would gladly bee laughed to scoyne? Some can pzetelie, by a worde spoken, take occasion to bee right merie.

Other can iesse at large, and tell a rounde tale pleasauntly, though they haue none occasion, at that tyme giuen. But assuredly, that mirth is more wozthe, whiche is moued by a worde newlie spoken, then if a longe tale, should pleasauntly be tolde. For as moche, as bothe it cometh vnlooked for, and also declares a quicknesse of wittie, wozthie commendacion. There are fine thinges, whiche Tullie noteth, concerning pleasaunt talke.

The arte of Rhetorike.

- i. What it is to delite the hearers.
- ii. Wherof it cometh.
- iii. Whether an Orator make more laughter.
- iiii. How largely he make goe, & what measure he must vse.
- v. What are the kindes of sportyng, or mowyng to laughter.

Now to tell you in plain wordes, what laughter is, how it stirreth and occupieth the whole body, how it altereth the countenance, and sodainly byasserth ont that we ca not hepe it in: let some merie man on Gods name take this matter in hande. For it passeth my cunnyng, and I thinke euē they, that can best make laughter, would rather laugh merelie, when soche a question is put forth, then giue answer earellie, what, and how laughter is in deede.

The occasion of laughter, and the meane that maketh vs merie (whiche is the seconde obseruacion) is the sondnes, the sillines, the defoymittie, and all soche euill beaufour, as we see to bee in other. For we laugh alwaies at those thynges, whiche either onely, or chieflie touche handsomely, and witsly, some especiall fault, or sonde beaufour in some one body, or some one thing. Sometimes we lase at a mānes bodie, that is not well proportioned, and laugh at his countenance, if either it be not comely by nature, or els he throughe folle, ca not well set it. For if his talke be sonde, a merie man ca wait no matter to hit him home, ye make be assured. Some lase is made, whe it toucheth no man at all, neither the demaunder neither the standers by, nor yet any other and yet deliteth as moche the hearers, as any the other can doe. Now when we would abasse a man, so some wordes that he hath spokt, and can take none aduantage of his persone, or making of his bodie, we either doubt him at the first, and make hym be leue, that he is no wiser then a Goose: or els we confute who by his saynges, with some pleasant icke, or els we extenuate and diminish his doings, by some pretie meanes, or els we cast the like, in his visage, and with some other deulie, dash him out of countenance: or last of al, we laugh him to scorn out right, and sometimes speake almoste neuer a worde, but onely in countenance, the we our selues pleasant. But how soeuer we make sport, either the delite is vttered by countenance,

Whiche how many waies is shewed.

nance, or by poincting to some thing, or els shewed at large by some tale, or els occasion taken by some worde spoken.

The third question is, whether it standeth with an Orators profession, to delite the hearers with pleasant reportes, and withie saynges, or no. Assuredly it behoueth a man, that must talke moche, euer moze to haue regard to hys audience, and not onely to speake so muche as is needfull, but also to speake no longer, then that he is willing to heare. Euen in thys our time, some offende moche in tediousnesse, whose part it were, to comfort all men with cherefulness. Yea, the preachers of God, mynde so muche edifying of soules, that they often forget, we haue any bodies. And therfore, some do not so moche good, with telling the truth, as they doe harme with dulling the hearers, being so farre gone in their matters, that oftentimes they can not tell, when to make an end. Plato therfore, the father of learning, and the well of all wisdom, when he heard Antisthenes, make soche a longe oracion, that he starke wearied al his hearers, sayng so; shame man (for he) dost thou not knowe, that the measuring of an oracion, standeth not in the speaker, but in the hearers. But some perhaps will saye vnto me, *Facite quantum in vobis est*, to whom I aunswere, *esse prudentes*. And now, because our senses bee soche, that in hearing a right wholesome matter, we either fall a sleepe, when we should mooste harken, or els are wearied, with still hearing one thing, without any change, and thinke that the beste part of his tale, resteth in making an ende: the witty and learned, haue vsed delitefull saynges, and quicke sentences, euer among their weightie causes, considering that not onely good will is got thereby (for what is he that loueth not mirth) but also men wonder at soche a deed, as hath mennes hartes at hys commaundement being hable to make theim merie when he lieth, and that by one worde speaking, either in aunswering, some thing spoken before, or els oftentimes, in giuing the onier, being not prouoked therunto. Again, we see that men are full oft abashed, and put out of countenance, by soche taunting meanes and those that haue so doene, are compted to be fine men, and pleasant felowes, soche as fewe dare set foote with theim.

This knowyng, that to moue sport, is lawfull for an Orator, or any one that shall talke, in any open assembly: good

Preachers,

Plato's fri-
yng to An-
tisthenes.

1. Peter. 7.
2. Pet. 10.

Handwritten marginal note:
The third question is, whether it standeth with an Orators profession, to delite the hearers with pleasant reportes, and withie saynges, or no.

The arte of Rhetorike.

Wetting whē
it should bee
pared.

It were to knowe, what compass he should kepe, that should thus be merie. For feare he take to moche ground, and goe beyond his boundes. Therefore, no soche should be faunted, or self wisthall, that either are notable euill liuers, and hauious offenders: or els are pittifull castisses, and wretched beggers. For euery one, thinketh it a better and a meter orde, to punish the noughtie parties, then to scosse at their euill demeanour: and as so; wretched soules, or pooze bodies, none can beare to haue the mocked, but thinke rather, that thei should bee pitied, excepte thei foolishly vaunt them selues. Againe, none soche should be made any laughing stocks, that either are honeste or behauiour, or els are generally well beloued. As so; other, we maie be bold to talke with them, and make soche game and pastime, as their good wittes shal giue good cause. But yet this one thing, we had neede euer to take with vs, that in all our ioking, we keepe a meane; wherein not onely it is meete, to auoide all grosse beuroyng, and alebonyng, but also to eschue all foolish the talke, and Ruffin manners, soche as no honeste eares can ones abide, nor yet any wittie man can like well, or allowe.

The deuision of pleasant behauiour.

Whiche ma-
nyng, thoo
wayes bren.

Pleasantnesse, either appereth in telling a rounde tale, or els in taking occasiō of some one woide. The matter is tolde pleasantly, when some mannes nature (whereof the tale is tolde) is so sette forth, his countenance so counterfeited, and all his iusture so resembled, that the hearers misgōt iudge the thyng, to be then liuely doorn, euen as though he were there, whereof the tale was tolde. Some can so liuely set forth an other mannes nature, and with soche grace repute a tale: that fewe shalbe hable to so; beare laughter, whiche knowe bothe parties, though they should the contrary neuer so saue. Now in counterfeiting after this sort, if soche moderation be not bled, that the hearer maie iudge moze by himself, then the pleasant disposed mā is willing to lisse to set forth: it will not be well liked. For, he that exceedeth & telleth all: yea, moze then is needfull, with out all respect, or consideration had the same shall be taken for a common teller, soche as knowe not, how to make an ende, when thei ones begin, bring better acquainted with fable hable, then knowyng the fruite of wisdomes loze.

Pleasant

Pleasantnesse in a sayng, is stirred by the quicke altering of some one worde, or of some one sentence. But even as in repoyting a tale, or counterfeiting a manne, to moche is euer naught: so scortillie or (to speake in old plain English) knaerie in testyfyng, would not bee used, where honestie is esteemed. Therefore, though there be some witte, in a pretty deuised lesse; yet we ought to take heed, that we touch not those, whom we would bee mooste lothe to offende. And yet some had as leue lose their life, as not bestowe their conuenced lesse, and oftentimes their haur, as they desire. But shall I saie of soche willfull men, as a Spaniarde spake of an earnest Gospeller, that for wordes spoken, againste an Ecclesiasticall lawe, suffered death in Smithfield. *A huiusmodi potius tacere et vivere.* Ah wretch that he was, could he not liue and holde bys peace.

Pleasantnesse
in a sayng.

Againe, to lesse when occasion is giuen, or when the lesse may touch all men: it is thought to be against all good maner. Therefore, the consideration of time, and moderation of place, & seldome being of oyle moches, euen when wee mooste requireth, make a difference, and shewe a fewerrall vnderstanding, betwixt a common lesse, and a pleasant wisse man.

Difference
betwixt a com-
mon lesse,
& a pleasant
wise man.

As to the tyme requirith, to shewe what kindes there are of mouing laughter, and making the harte to be mery: notwithstanding, this would first be learned, that out of diuers pleasant speeches, aunciente saynges also maie be gathered. As for example, we maie by one worde, both praysse a faithfull seruant, and if he be naught, we maie also lesse of hym, and praysse him. According to that merie sayng of Pedro, vpon his man that was light fingered. I haue one at home (quod he) among all other, to whom there is no coffer lockt, nor doore shutte in all my house, meaning that he was a pickpocket, and a false verlet, and yet these wordes might haue been spoken of a faithfull seruant.

We shall belite the hearers, when they looke for one answer, and we make them a cleane contrary, as though we would not seme to vnderstande, what they would haue. As one Pontifus being sore grieved, that an other manne had committed adoutrise, came to a frende of his, and saide thus: Ah wyte, what thinke you of hym, that was taken in bedde of lare, with all other mannes wiffe. *Quid quod the*

Pleasant an-
swers made
contrarie to
our looking,
belite vs
moche.

The arte of Rhetorike.

ther I thinke him to bee a very Anggarde. Pötidias hearing hym saie so, was abashed, at the strangenesse of his answer, and looking for no suche thyng, was openen to laugh at his owne error, although before, he was moche grieved, with the aduouterers moſte wicked dedde.

One being sore grieved, with the enill behauiour of a certain gentleman, spake his pleasure largely againſt hym, whereupon another merie manne, diſſemblyng to take his part, ſaid, he was an honeſter manne then ſo. Pica (quod the other) what one thing hath he, where by to proue himſelf honeſt at all? Marie (quod the man) he hath the kynges Pardons, and what ſaye you to that?

Diogenes.

¶ He is it beſt to dine (quod one) to Diogenes: Marie, quod he, for a riche mā, when he liſt: for a poore man, when he cā.

A noble man, that whilome kept a chapell, being diſpoſed to ſerue God, went to his cloſet deuoutly, and made hymſelf redy to praiſe, whereupon one came doune in haſt, and ſaid to the chaunter, you muſt beg in ſir. The Chaunter being a merie mā, answered thus, although he were angry. Begyn quod he: I will begin with none, except that begin with me. And ſo made ſo whole quier, that then was redy for ſinging to ſai ſtraighte a laughyng. The whiche is all one, for ſing we, or laugh we, what maketh matter, ſo we be merie.

An Abbate in Italie, being groſſe of his body, and vntweldie to behold, walkyng out of Florence for his pleasure, and hauyng farther traſaſide towarde the Euenyng. then he thought hymſelf well hable to returne, before the gates of the cite were ſhuttet: met a countrie manne coming from thens, and bicauſe it was ſomewhat late, asked hym, if he might gette in at the gates: the houſebande man, ſeyng this fatte Abbate, looking for a redy answer, and loke to loſe any tyme, for ſcare he ſhould be kepte out, ſaid pleaſantly to the deuoute religitious fat prieſte: Sir, be not afraid, for a carts loken with ſaie, may eaſely get in at any gate in Florence, and therefore you haue not to doubt, although you were as bigge againe, whereas the Abbates meanyng was, if he might come in tyme, before the gates were lockt.

A frende of mine, and a good fellowe, more honeſt then wealthie, yea, and more pleaſant then churſtie, hauyng neede of a nagge for his iourney that he had in hand and being in
the

the countrie, minded to go to Partnase faire in Lincolnshire not farre from the place, where he then late, and metyng by the waie one of hys acquaintaunce, told him his arrâde, and asked him, how horses went at the faire. The other answered merrilie, and said, some trotte sir, and some amble, as far as I can see. If their pases bee altered, I praye you tell me at our nexte metyng. And so ridde awaye, as faste, as his horse could cary him, without sayyng any worde moze whereat he there beyng alone, fell a laughyng hartely to himself, and looked after a good while, untill the other was out of sight.

A gentleman, hauyng heard a sermon at Boules, and being come home, was asked what the preacher said. The gentleman answered, he would first heare what his man could saye, who then waited vpon him, with his batte and cloke, calling hys mā to him, said, now sir, what haue you brought from the sermon. Forsoth good maister, saied the seruauant your cloke and your batte. An honest true dealyng seruauant out of doubt, plaine as a pachesabbell, hauyng a better soule to God, though his wytte was simple, then those haue, that vnder the colour of bearing, giue themselves to pilue picking and so beyng other wennes purses home in their bosomes, in the steede of other wennes sermons.

In the tyme of Pope Iulie the seconde, or Alexander the first, I doe not well remember (but either of them both maye serue well for this purpose, beyng bothe warriors, as what Pope is not) it so happened that a Cardinall of Spaine, hauyng charge vnder the Pope, of an armie, and seeing it needfull, to trie the fortune of battaile, agaynst the enemies of the Popes holinesse, valiantly encouraged those soldours, to shewe them selues like men, assuring to them that would ballarde their lines, in that conflict, not onely to haue sulle pardone of their synnes, but also that they should that morning, goe home with God and hys Angelles in heauen. And when he had thus sayed, he withdrew himself from the battaile. Unto whom a soldour sayed, that was nigh at hande. Right reuerend father, how happeneth your grace, doeth not wite saue to saye with vs, that you myght also goe vnto this morning, with God and his Angelles. Wolde thy grace haue (quod the Cardinall) I haue no lise to eate now, it is to earlye so; me, my stomache is not yet come to me.

The arte of Rhetorike.

Whoso;des doubtfully spoken, giue often in this occasion of moche laughter. As (quod a certain man) do you so ynder se- how, and do you knowe him? (quod the other) I knowe him very wel. I shal tel you sir (said the gentleman) there is not a man of greater vnderstanding within this citie, the he is. Truly it is not so (quod he.) No; (said the other) marke wel the bought of his legges, & you shal see his vnderstanding, woorthie to be compared with the beste, and greatest of them all.

Chaunging
of a letter, or
altering part
of a woide, or
adding a sil-
lable.

Sometimes it is well liked, when by the chaunging of a letter, or taking a waile some part of a woide, or adding some- times a syllable, we make an other meanyng. As one sayed, that meant full unhappellie, enueighyng against those that helde of Chrystes spirituall beying in the Sacramente: some (quod he) will haue a Trope to be in these woordes: *Etenim* in my bodie: but surely I would wishe the. *E* were take a waile and that they had so; their labour, whiche is left behinde.

A gentleman, beying handfasted to a gentlewoman, and suer to her, as he thought: afterwarde losse her, beying made faster to an other man, then euer she was to him. The derup he tooke greates displeasure, and sought by lawe to win her, notwithstanding, she had carnally been acquainted with the other gentleman. A noble manne beying earnestly desired of hym, that had first lost her, to helpe him to her again: I mar- uaille good the noble man what you meane to be so earnest, to recouer her, whom an other man, hath already couerde. If I were in your case, she should goe for me, and he should haue her, that hath thus before hande sealed vpon her. The gen- tleman discouraged vpon this answer, departed with an vnquieted minde, and thought notwithstanding, to be euen with the woman, if he could tel possible how, or which waile.

What care you maister person (quod a gentle man) to a priest that had his woman on his back behinde him, haue you got your male behind you? No sir (quod the priest) it is my female.

Interpreta-
tio of a woide

The interpretation of a woide, doeth oft declare a witte. As when one hath doen a robberie, some will saye, it is pittie he was a handsome man, to the whiche an other made an- swere, you saie true sir, for he hath made these shifts by his handes, and gotte his lining with light fingerynge, and therefore, being handsome as you saie he is, I would God he were handsomely hanged.

Some

Sometimes it is belittell, when a mannes woꝛde is taken, and not his meanings. As when one had saied to another (whose helpe he must needes haue) I am soꝛie fir to put you to paines: the other answered, I will ease you fir of that soꝛow, soꝛ I will take no paines soꝛ you at all.

woꝛdes take
and not the
meaning.

The tournyng of a woꝛde, and denyng that to be soꝛth which we are charged, and answering a moche woꝛde, dooeth oft ten moue the hearer. There was one Bassus, as Quintilian doth tell, whiche seing a badde willed woman, to be verie nigh her self, spake his pleasure of her. Wherupō she being greeued, charged hym with these woꝛdes, that he should saie she was soche a pinche penne, as would sell her olde shooes soꝛ money. Wherupō he answered: no soꝛth madame, & he, I saied not so, but these were my woꝛdes, I said you bought old shooes, soche as you could get best cheape soꝛ money.

It answereth
from euill to
woꝛse.

Shudgyng
witte reba-
ked.

The Hollanders woꝛdes are woꝛthye rehearseall, who beyng a poze man, as Crasmus telleth the tale, had a colw; two goyng in the commons, wherupon it happened that an Dre of a riche mans, who then was Paioꝛ of the towne hadde gozed the poze mannes colwe, and almoeke kyled her. The poze man being in this case halfe vndon, thought not withstandyng, by a luttie deuise to get right iudgement of master Paioꝛ soꝛ the losse of his colwe, if he gotte nothyng els and therfore thus he framed his tale. Sir, so it is that my colwe hath gozed and almoeke kyled your Dre: What hath she, quod he, by sainte Marpe thou shalt pay soꝛ hym then. Say, quod the poze man, I crye you merce, your Dre hath gozed my colwe. Ah, quod the Paioꝛ, that is an other matter, we will talke of that hereafter at moze leasure.

A luttie diu-
sed tale to get
right iudge-
ment.

These woꝛdes were spoken of purpose, but now you shall heare what an olde woman spake of simplicitie. In the dootyng woꝛlde, when stockes were saintes, and dumme walles spake, this olde grandamme was deuoutely knelling vpon her knees before the ymage of our Ladye. Wherupō a merce selowe asked her what she meante to crouche & knele there. Marie, quod the olde mother, I praye to our Ladye, that she maye praye to her Sonne soꝛ me: with that he laughed at her ignorance. Wherupon she thinkinge that her woꝛdes were spoken amisse, corrected her owne sayenge in this wise. Ate, quod she, I praye to Christe in heauen,

A belūmes
blind answer.

R. J.

that

wordes ouer-
shwartly an-
swered.

that he wold pꝛaie for me to this good Ladie here. **IMO**
 Wordes reherised contrarie to that, whiche was spoken, &
 (as a man would saie) onerthwartly answered, do twiche &
 bathe the pꝛoponent, and holite the hearers. As when **Sergius**
Calba being sicke, & therefore keeping his house, had appein-
 tred certain of his frendes, to hear a matter of one **Libo Scri-**
bonius, Tribune of the people, a man much noted for his
 noughtie and vntleane life: this **Libo** saide to hym in this
 wise. Good **Libo**, when shall we see you at a brobe; out of
 your Parlour. **Libo** (saying) when thou kepest thy self out of
 an other mannes Chamber; meaning that he was ouer fa-
 miliar with an other mannes wife. Thus we se how and in
 what maner pleasant salwes are gathered and bled, vpon
 the occasion of diuerse wordes spoken.

Alphonus king of Naples, had a **Jester** in his Courte,
 who made a booke, and kept a rekenyng of all folies, espe-
 cially for he thought to bee folies, of all those Gentil-
 men and others, that waited in the Courte, whereat the
 king tooke greates pleasure oftentimes. And so it happened,
 that the king hauing a Moze in his house, sente the same
 manne into Leuante, with thre or fouer thousande pound
 in his purse, to buye horses in Affricke. The **Jester** seeing this
 acte, did put it in his booke of remembrance, for a plain fo-
 lie. Now it happened, that within a little while after, the
 king asked this **Jester** for his booke, because he had not seen
 it of a long tyme before. And reading vpon his booke, wher
 he founde many merie made toyes, he hitte at length vpon
 himself, and the Moze, vnto whom he had giuen thre thou-
 sande pounde, to buye horses for him in Barbarie. Where-
 vpon the king somewhat chaunged in colour, asked him in
 his anger, why he had put him in his booke after that sorte.
 I haue put you in my booke (saying the **Jester**) because you haue
 played the verie foole, to giue the bestowynge of so much mo-
 ney to a straunger, whom you shall neuer see againe. And
 what if he come againe (saying the King) and buyng the horses
 with hym, haue I then played the foole. Well (saying the **Jester**)
 so sone as he is come, I will then put out your name out of
 my booke, and put his name in your place. For then I must
 needes take hym to bee a moze foole then you are, a greates
 deale. But til he come, you shalbe in my booke, God willing.

pleasaut

Pleasantte spozte made, by rethearsyng of a whole matter.

The nature and whole course of a matter, beeyng largely set out with a comely behauor, doth much delite the hearers: & giveth good cause of greate pastyme. this difference is betwene a lesse in a woorde, and a lesse vttered in a longe tale. What whiche is still delitestfull, with what woordes soeuer you tell it, is contained in the substance of nature of a long tale: that whiche loseth his grace by altheracion of a woorde, is contained in the nature of a woorde. They that can liuelie tell pleasant tales and merie debes doen, and set them out as well with gesture as with voice, leauyng nothyng behinde, that maie serue for beautifying of their matter: are most mete for this purpose, wherof as surcolle there are but selue. And whatsoeuer he is, that can aptly tel his tale, and with countenance, voice, and gesture, so temper his reposit, that the hearers maie still take delite: hym accompte I manne worthy to bee highly esteemed. For vndoubtedlie no manne can dooe any soche thing, excepte they haue a greate mother witte, and by experience confirmed soche thei comelynes, wherunto by nature they were most apt. Many a man readeth histories, heareth Fables, seeth worthy actes doen, euen in this our age but few can set theim out accordyngly, and tell theim liuelie, as the matter self requirerth to be tolde. The kindes of delityng in this spozte are diuers: whereof I will set forth many, as hereafter they shall solothe.

Difference betwixt a wit in a woorde, & a wit in a longe tale.

Spozte moued by telling of olde tales.

If there be any olde tale, or straunge hystorie, well & wittely applyed, to some man liuyng, all menne loue to heare it of life. As if one wer called Arthur some good fellowe that wer well acquainted with king Arthures booke, and the knightes of his rounde table, would wagt no matter to make good spozte, and for a neede would dubbe him knight of the rounde Table; or els proue him to be one of his kinne, or els (whiche wer moche) proue him to be Arthure himself. And so likewise of other names, merie pantiens would make madde pastime.

Distreymys the deformitie of a mannes body, giueth matter enough to bee right merie, or els a picture in shape like an other man, will make some to laugh right hartely. One

Deformity of body moueth mirth.

k. y.

being

being greued with an other man, saide in his anger, I will sette thee out in thy coloures, I will shewe what thou arte. The other beinge therewith muche chafe, shewe, & he, what thou canste: with that he shewed hym, pointing with his finger, a man with a bottell nose, blobbe cheaked, and as redde as a Bouchers bowle, euen as like the other mane as ants one in all the worlde could bee. I neede not to saye that he was angrie. An other good felowe beyng merely disposed, called his acquaintaunce vnto hym and saied: Come hither I saie, and I will shewe thee as verie a lowte as euer thou saweste in all thy life befoze, with that he offered hym at his commynge a stele glasse to looke in. But surelye I thynke hee looked a wyse, for if I hadde been in his case, I woulde hane tolde hym that I espied a much greater lowte befoze I saue the glasse.

Augmenting
or diminish-
ing.

In augmenting or diminishing without all reason, wee geue good cause of muche passyme. As Diogenes seeyng a pretie Towne, hauinge a greate paire of Gates at the com- ming in: Take heede & he, you menne of this Towne, leaue your towne runne out of your gates, That was a marue- lous bigge Gate I trowe, or els a wonderfull litle towne, where suche passage shoulde be made.

A Frier disposed to tell miseries, opened to the People that the soule of manne was so litle, that a leuen thousande might dounce vpon the nasse of his thumbe. One marue- ling muche at that, I praye yu master Frier & he, where shall the piper stand then, when suche a number shall kepe so small a croume.

Opening a
weighty or
unknown
thyng.

Spirits is moued when vpon a trifle or a worde spoken, an unknown matter and weighty affaire is opened. As if one shoulde finde fault with some mannes sumptuous build- ings, or other surbe thyngs: whiche hadde sounde much fa- uoure at the same mannes hande: an other might saie, well sir, he that builded this house, saued your worship from hang- inge when the tyme was. A necessaris note for him, than- kefully to remebeze the builder of that house, and not flau- derouslye to speake euill of him.

Dissembling.

It is a pleasant dissembling, when we speake one thyng merelye, and thinke an other earnestlye, or elles when we praye that which other wise deserueth dyspaise, to the sham- ing

ming of those that are taken not to be most honest.

As in speakinge of one that is wel knowne to be noughte,
to saie among all men that are seen to, there is one that la-
beth his reward. He is the diligentest fellowe in his cal-
linge of all other, he hath traueyled in behalfe of his coun-
treie, he hath watched day and night to further his chiefe
weale, and to aduance the dignitie thereof, and shal he yet
emptye home? What shoulde he do at home a feld, who hath
the man and cried, Koppe the thiefe, when such a man was
robbed? What shoulde he kept in such a place: can he
not best charge him with his wylle? What shoulde he of you all
saie? can he saie that ever you sawe him broken, if then that
be true, ought not such to be sent to: and rewarded accord-
dingly? For praisinge the vnworthie, I remember once
that our worthy Latimer byd set out the deuyll, for his dili-
gence wonderfull, and preferred hym for that purpose, be-
fore all the Bishoppes in Englande. And no doubt, the wis-
domme more busye and liuerynge, then the chylde of light
do in their generation.

What talke you of such a man (saith an other) there is
an honest man ye may be assured. For if a man had neede of
one, he is ready at a pynche, his body sweates for honesty, if
you come to him in a hott summers day, you shal see his ha-
nestie in such sort to reeke, that it woulde pynne any chylde
shoule styunge. He hath more honestie word than he
neades, and therefore both is able and will sende, wher it
pleaseth hym best. Beware of hym about all menne that e-
uer you knowe. He hath no fellowe, there is none such, I
thinke he will not thus longe, he is so honest a man, the more
pynne that such good felowes shoulde knowe what deathe
meaneth. But it maketh no matter, when he is gone, all
the worlde will speake of hym, his name shall neuer dye, he
is so well knowne vniuersallye.

Thus wee maye mockinglye speake well of hym, when
there is not a noughtier fellowe within all Englande a-
gain, and euen as well sette out his noughtines this wate,
as though wee hadde in very deede uttered all his noughtie
conditions plainly, and without testynge. Amonge all that
euer were pleasaunte in this kinde of delite, Socrates bea-
reth the name, and maye worthelye challenge prayse. Sir

Thomas More with vs here in Englande, had an excellent
gift, not onelie in this kinde, but also in all other pleasant
belisse, whose witte euen at this houre, is a wonder to all
the world, and shalbe vndoubtedly, euen vnto the worldes
ende. Vnto this kinde of dissembling, is nexte adioyning a
manner of speache, when we giue an honest name to an euill
deede. As when I would call one accordinglye, that is of a
doubtful behauiour, to saie: Ah sirra, you are a Marchaunt
in deede: where as I thinke a Marchauntes name is honest.
Some old felowes, when they thinke one to be an heretique,
they will saie, he is a Gospeller. Some newe felowes, when
they thinke one a Papist, they will call him straight a catho-
lique, and bee euen with him at the landes ende. Contrary-
wise, some will giue an euill name to a good thing: As a fa-
ther looing his sonne tenderlie, and hauing no cause to bee
griued with him, will sometimes saie to him: Come hether
for anake, and the mother merelie beyng disposed, will saie
to her sweete sonne: Ah you little boyelson, will you serue me
so. And here as I thinke some women, that ofte so saie, will
swear vpon a booke thei are none soche, and almoste I had
saied, I dare swear, for some of them my self, if God had not
forbiddon me to swear at all.

*Q. Fabius
Maximus.*

This kinde also is pretie, where we gather an other thing
by a mannes saie, then he would gladly we should gather.
As when Iulius Caisar, a Roman Capitaine, had kepte
the Castell of Tarentum, losing the town to Hanniball his
enemie, and that Scipio thereupon had laied siege to the
same town, and gotte it again by the sword: then Caisar
saie, whiche thus kept the Castell, desired him to remember,
that though he meanes he gotte the town. And should I
not (as he) thinke so, for if you had neuer loste it, I had ne-
uer gotte it.

Diogenes.

So dissembling sometimes, as though we vnderstande not
what one meante, declareth an apte witte, and muche bel-
seth soche as beare it. Diogenes was asked on a tyme, what
wine he loued best to drinke. He saie (as he) on other mannes
wine, meaning that he loued that drinke best, that coste
hym leaste. The same Diogenes like wise was asked what
one should giue hym, to let hym haue a blowe at his heede.
He saie a helmet & he.

One

One Titanius a Libian borne (as witnesseth sacred
us) said vnto Tullie, when he spake his minde vpon what
ter. Sir, I heare you not, I praye you speake louder. For
Tullie: That is maruelle to me, for as I doe remember,
your eares are well boyled throughe, meaning that he was
nailed vpon a pillowe, or elles had holes made in his eares,
whiche might well serue (as Tullie tested) to receive or
perceive.

An other, being soze offended vpon some cause with a
sclowe, who had lost his eares for good cause, said in his
heate. I will handle thee like a knave, seest thou now. And
heaping wordes vpon wordes, would gladly belike that the
partie should haue caried them awaie, and well remembred
them, and therefore said himselfe vnto hym, doest thou
heare mee vpon that, one that stode by, sayed to this angrie
Gentilman. I doubt sir, that this pillowe sclowe doeth not
heare you at all. For as you remember he losse his eares of
late, & how can he heare, that hath no eares at al. With that
the Gentilmanes anger, was altered to mirth and laugh-
ter, and so they all departed.

When Appellus toke mistre, and required Cesar to bee
there, not absolving that he should be absent, though his eyes
grieved him, and said: what man, doe you see nothing at all?
Petrus Marie (& Cesar) as euill as I see, I can see a lordship of
yours (the whiche was fower or fife miles from Rome) de-
claring that his building was ouer sumptuous, & so longe
withall (moche aboue his degree) that a blind manne might
almost see it. Now in those daies ouerlittie building was
generally hated, because men sought by suche meanes to get
fame, and bere rule in the common weale.

The like also is of one Pasca, who when he came to the
Poete Ennius, and asyng at the gates if Ennius were at
home, the maide of the house, being so commaunded by her
maister, made answer that he was not within. And when
he perceined, that she so said by her maisters commaunde-
ment, he went straight his waie, and said no moze.

Now shortly after, when Ennius came to Pasca, and
called for hym at the doore, Pasca cried out a loude, and
said, Sirrda, I am not at home: What manne (& Ennius)
I heare thee speake. Doest not I knowe thy voice? Then (&

h. sig.

Pasca,

Samus plea
saite answer
in Salica.

Samus mocked
with the same
byingeth.

Salica. Ah shamelesse man that thou arte, when I sawg be
be at thy home, I doe beleue thy maide, when she saied
thou wast not at home, and wilt not thou beleue me, when
I tell thee mine owne self, that I am not at home?

It is a pleasaunte hearing, when one is mocked with
the same that he byingeth. As when one D. Optimus ha-
uyng an euill name for his light behauioure, had saied to a
pleasaunt manne, Egilius that seemed to bee wanton of li-
uyng, and yet was not so: Ah my swagate dartyng Egilia,
when wilt thou come to my house swete wenche, with thy
rooke and thy spindle? I dare not in good faith (O she) my
mother hath forbidde me, to come in any suspected hous,
where euill rules are kept.

An Exemite of Italie, professyng a maruellous straighte
life, and eschewyng the Citie, dwelte in deserte, where he
made himself a Cane, wrought by his owne handes, with
spade and shouell, and coueryng the same with boughes, and
poarths, late there in his couche or cabine, liuyng in contem-
placion, an one that betterlie had forsaken the worlde, wher-
upon he came in greate credite with the people, & especiallie
with the women of that Towe, as by nature women are
more apt to beleue, and readier giuen to supersticion then
men are. Afterwardes it appered that this Exemites holi-
nesse, was altogether counterfette, and he founde a verti-
lende manne. For it was knowen and well proued, that he
had the companie of diuerse Gentilwomen in that Citie,
and therfore keepng examined openlie, and greuouslie re-
buked, he confessed that he had thuse of diuerse ladies there.
Whereupon a Register, that tooke the note of all their na-
mes, beyng moche greeued with his filthie behauiour, espe-
ciallie because he had bled so many, saied thus. Ah thou vile
man. Is there any other, with whō thou hast been acquaint-
ed? Sale on head, and shame the deuil. The pooze Exemite
keepng wonderfullie rebuked of euery bodie, and maruel-
lous sorte of soche his folies, pynelie committed, and openlie
known. Said to the Register in this wise. Sir, syng I am
charged to saie the truth, and that the holie mother Church
willeth me to leaue nothing vnrehearsed, that the rather v-
pon my plain confession, I may the soner haue absolucion:
In good faith master Register (O he) I dooe not remember
any

any other sayng your wife onely, who was the firste and the laste that I haue touched, sinse I made my Graue, and therfoze if it please you, to put her into your booke also, you maie boldlie doe it. For surely, she was verie longng to me. With that the Register in a greate heate stooode vp, and calling his Penne out of his hande, would haue been at the Cremoite, rather then his life. The people laughed hartely, to see the Register that was so hastie befoze, to charge the simple Cremoite with his wanton folles, to be in soche sorte touched with his wines defaulte. And many then there (as yong menne be in soche cases forwarde) would in any wise, that the Register should haue wrytten his wines name, in his owne booke, *Ad eternam rei memoriam*.

Those lesles are bitter, whiche haue a hid vnderstanding in them, whereof also a man thais gather moche moze, then is spoken. A homely felowe made his wofull lamentacion to Diogenes, in mooste pittifull sorte, bicause his wife had hanged her self vpon a Figge tree, hoping to finde some cosozte at his hande. But Diogenes hearyng this straunge deede, for the loue of God, & he, giue me some stippes of that tree, that I might sette them in some oxharde. The fraide liked hym well, and belike he thought that soche stippes, would haue been as good to dispatche noughtie women, as Lime twiggies are thought mete to catche wilde birdes withall.

Diogenes
doggish
saith in
despise
of women.

An Archdeacon, beyng nothyng so wise, as he was welthie, noz yet so learned, as he was worshipfull, asked a yong man ones, whether he had a good witte, or no. Yes Maie sir, & he, your witte is good enough, if you keepe it still, and vse it not, for every thyng as you knowe, is the worse for the wearyng. Thou saiest euen truthe, & he, for that is the matter that I neuer bled preaching: For it is nothing but a waisting of witte, & a spending of winde. And yet if I would preache, I thinke I could dooe as well as the beste of theim. Yea sir, & he, but yet I would ye should not proue it, for fear of straining your self to moche: why? Dooest thou feare that & he, maie thou maie be assured, I will neuer preache so long as I liue, God beyng my good Lorde. There are ouer many Heretiques, for good meaning menne to speake any thyng now a daies. You saie euen truthe, & the yong man, & so went forth, but to tell all, I had nede to haue tyme of an

k.b.

other

other woeloe, or at the lest to haue bzeath of an other bodie.
An vlearned Orator made an Oration on a tyme, thin-
king that he had with his well doing delisted muche al men.
and moued them to mercie and pittie, and therefore sittinge
downt, he asked one Catulus if he had not moued the hea-
rers to mercie. *Pes marie: q he: and that to great mercie
and pittie bothe, for I thinke there is none here so hard har-
ted, but thought your oration very miserable, and therefore
nedefull to be greatly pittied.*

Churliche aunsweres, lyke the hearers some tymes very
well. When the father was cast in iudgement, the sonne
seyng hym wepe: *W by wepe you father: q he: To whome
his father aunswered: What: Shall I syngs I praye the;
seyng by a lawe I am condemned to dye. Socrates ly-
ke wyse beeyng moued of his wife, because he should dye an
innocent and gyltlesse in the lawe: W by for thame woman
q he: wilt thou haue me to dye gyltpe and deseruyng. W hen
one had falne into a ditch, an other pityng his fall, asked
hym and said, Alas how got you into that pit: W by, Gods
mother: q the other: doest thou aske me how I gotte in, nay
tel me rather in the mischiefe, how I shall gette out.*

There is an other contrarie vnto this kind, when a man
suffereth wronge, and geueth no sharpe aunswere at all.
As when Cato was stroken of one that caried a cheff: some
saie a long powle: when the other said, after he had hit him
Take hede sir I pray you: why, q Cato, doest thou cary any
thyngc elles.

Folie and lacke of natural wit, or els wante of honestie,
geue good matter of mythe often tymes. When Scipio be-
yng Orator, had appoincted vnto a certaine Sicilian, one
to be his lawyer that was of a good house, and had an euill
witte, little better than halfe a foole: I praye you, q the Si-
cilian to Scipio, appoint this lawyer for myne aduersarie,
and let me haue none at all hardely.

In speakyng against an euill man, q wishyng some what
thereupon, a lesse may seme delistefull. When an euill man
had accused many persons, and non toke any harme by him
but rather were acquited from tyme to tyme, and taken the
sooner for honestmen: How would to Christes passion, q a
naughtie fellow: that he were myne accuser, for then should

3 bee taken for an honest man also, though his accusation. Demetrius hauing crooked feete, lost on a tyme bothe his shoone, whereupō he made his prayer to God that his shoone might serue his feete that had holde them a while. A sycoure wishe for hym that had the shoone, and better neuer weare shoone, than steale them so dearely.

Thynges gathered by coniecture to seme other wise then they are, deliste much the eares being well applied together. One was charged for robbing a Church, and almost evidently proued to be an offendour in that behauise, the saied man to save hymself harmelesse, reasoned thus: Why, for he how should this be, I neuer robbed house, nor yet was euer faultie in any offence besides, how then shoulde I presume to robbe a Church? I haue loued the Church more than any other, I will louers of the Church robbe the Church? I haue giuen to the Church, howe happeneth that I am charged to take fro the Church, hauing euer so good mind to church dignitie? Assure your selues they passed little of the Church, that would auenture to robbe the Church. They are no Church men, they are masterlesse men, or rather S. Nicolas Charks, that lacke lining, and goyng in procession takes the Church to be an hospitall for waile fairers, or a place for poore and needy beggers: but I am no such man.

Coniectures

Thynges wantyng, make good passyme being aptely v. fed, Alacke, alacke, if suche a one had somewhat to take to, & were not past grace: he would doe well enough without all doubt: I warrant hym, he wantes nothyng saith an other of a conetoule man but one thyng, he hath neuer enough.

Thynges wantyng.

Soche a man hath no fault, but one, and if that were amended, all were well: what is that for an other? In good faith, he is nought.

To geue a familiar aduise in the wise of passyme, delisteth much the hearers. Whē an vnlearned lawyer had been house and almost lost his voice with ouerlong speakyng, one Cranius gaue him counsel to drinke swete wine colde, so sone as he came home. Why, for he, I shall lose my voice, if I do so. Marry, for he, and better do so, then vndo thy client and lose his matter altogether.

Familiar aduise geuyng.

But among all other kyndes of deliste there is none that so muche comforteth and gladdeth the hearer, as a thyng spoken

Thynges spoken contrarie to expectatio.

spoken contrarie to the perpetuall of other. Augustus Empe-
rour of Rome seeing a handsome young man there, whiche
was muche like vnto himself in countenance, asked hym if
euer his mother was in Rome, as though he had been his
bastard. So forsothe (q he) but my father hath been here ve-
ry ofte: with that the emperor was abashed, as thought the
Emperours own mother had ben an euill womā of her body.

Then an vnlearned Physicion (as England lacketh none
suche) had come to Pausanias a noble Gentleman, and as-
ked him if he were not troubled muche with sickness. So sir
(q he) I am not troubled at all, I thanke God, because I
vise not thy counsaill. Why dooe ye accuse me (q the Physio-
cion) that neuer tried me: Pary (q Pausanias) if I had ones
tried thee, I should neuer haue accused thee, so; then I had
been deade, and in my graue many daies agoe.

An English Physicion riding by the way: and seeing a great
company of men gathered together, sent his man to knowe
what the matter was, wherupō his man vnderstanding that
one there was appointed to suffer so; killing a man: came
riding backe in all post haste, and cried to his master, long
before he came at hym: Get you hence sir, get you hence, so;
Gods loue. What means thou (q his master). Pary (q the
seruaunt, yonder man shall die so; killing of one man, and
you I dare saye, haue killed a hundredth mine in your daies:
Get you hence therefore so; Gods loue, if you loue your self.

An Italian hauing a sute here in England, to the Arche-
bishoppe of Dorke that then was, and commyng to Dorke
Toune at that tyme, when one of the Chorbendaries there,
bake his byrade, as thei terme it, and thereupon made a so-
lemne longe dinner, the whiche perhappes began at alencht,
and continued welnighe till sower in the after noone, at the
whiche dinner this Bishop was: It so fortoned that as they
were sette, the Italian knockte at the Gate, vnto whom the
Dorke perceiving his errande, answered, that my lord Bishop
was at dinner. The Italian departed, and returned be-
twixte twelue and one, the Dorke answered, they were yet
at dinner, he came againe at twos of the Clocke, the Dorke
tolde him, thei had not halfe dined: he came at thre a clocke,
vnto whom the Dorke in a heate, answered neuer a word,
but charlishely did shutte the gates vpon him. Whereupon
others

others tolde the Italian, that there was no speaking with my Lorde, almoſte all that daie, for the ſolemne dinner ſake. The Gentilman Italian, wonderiſg moche at ſuche a long ſitting, and greatliſe greued, becauſe he could not then ſpeak with the Biſhoppes grace, departed ſtreight towardeſ Lodon, and leauiſg the diſpatche of his matters, with a dere frende of his, toke his ſourney towardeſ Italie. Thre yeres after, it happened y an Engliſheman came to Rome, with who this Italian by chaunce falliſg acquainted, aſked him if he knewe the Biſhop of Poſhe. The Engliſheman ſaid, he knewe him right well. I praye you tell me (ſayd the Italian) hath that Biſhoppe yet dined? The Engliſhe manne moche marueiliſg at his queſtion, could not tell what to ſaye. The Italian by and tolde him all, as I haue ſaid befoze, where at they bothe laughed harteliſe.

Examples bee innumerableſ that ſerue for this purpoſe.

A man may by hearing a loud lye, pretelyſe mocke the lye by repoſitiſg a greater lye. When one beynſg of a lowe degree his father of meane welthe, had baunted much of the good houſe that his father kepte, of two Beeſes ſpent welthe, and halfe a ſcoze Tunne of wyne yronke in a yere, another good ſellowe hearyſg him lye ſo ſhamefully: in dede (ſayd he) Beeſe is ſo plentiful at my maſter your fathers houſe that an Oxe in one daie is nothynſg, and as for wyne, Beggars that come to the dooze are ſerued by whole gallondes. And as I remembre your father hath a ſpyng of wyne in the middeſt of his Court, God continue his good houſe keepynſg.

I lye mockeſd
with a lye.

Oftentymes wee may graunt to an other, the ſame that they will not graunt to vs. When a baſe boyne ſelow whoſe parentes were not honeſte, had charged Lelius that he dyd not lye, accoſynſg to his auncellers: yea, but thou doeſt lye (ſayd Lelius accoſynſg to the elders,

Gratiſynſg to
other the ſame
that they will
not graunt
to vs.

One beeiſg a Gentleman in bythe, and an vnderſtoſt in condicion, called an other man in reproche begger and ſlaue. In dede Sir (ſayd the pooze mā) you are no begger bozn, but I feare me ye will dye one.

Better bee
boyne a beg-
ger, than dye
a begger.

An other lyke wiſe called Diogenes barlet and caſtiſ, to whom Diogenes answered in this wyſe. In dede ſuche a one haue I been as thou now art, but ſuche a one as I now am, ſhalt thou neuer be.

Saluſt

Salust.

Salust beeyng a gentleman bozne, and a man of muche welth, and yet rather by birth, noble: than by true dealing honeste: enuied muche the estimation, whiche Tullie had among all men, and said to hym befoze his face: Thou art no gentleman bozne, and therefore not mette to beare Office in this commune weale: In dede (& Tullie) my nobilitie beganne in me, and thine doeth ende in thee. Meanyng thereby that though Salust were bozne noble, yet he were lyke to die wretched, whereas Tullie beeyng bozne both pooze, and base, was lyke to dye with honour, because of his vertue, wherein chiefly consisteth nobilitie.

Pleasant dissembling in outwarde behaviour.

There is a pleasaunte kinde of dissemblinge when two meetes together, and the one can not well abyde the other: and yet they bothe outwardely strue to be pleasaunt behaviour, and to shew muche courtesie: yea to cotende on both partes, whiche shoulde passe other in vsing of faire wordes, and makinge liuely countenaunces: sekyng by dissembling, the one to deceiue the other.

Checking a brag with an open moche.

When we see a notable lye vtterde, we checke the offender openly with a pleasaunt moche. As when one Tibius Curtius did speake muche of his yeares, and made hym selfe to be much younger then he was (& Tullie) why than master Tibius as farre as I can gather by my rekenyng, when you and I declamed together last, you were not then bozne by all lykelyhoode, if that bee true whiche you saie.

When Fabia Dolabella said to the same Tullie that she was but thirtie yeres of age: as women by their good willes woulde neuer be olde: I thynke so (& Tullie) soz I haue heard you saie no lesse, xx. yeres ago.

A shouldour that thought his estimation good moche in the vertue of his hand gunne, made a merueilous bragge of it, and said he was able to shewte leauel a great deale farther, than any one there woulde beleue hym to say truth: wherupon he called soz his man, to beare witnesse of the same, and asked him whether it were so, or no. In dede, & his man, you saie truth, but then you must remember sir, you had the wynd with you when you shotte so farre.

Belike he thought, there woulde neuer come suche a wynde againe.

Of disposition and apte ordering
of thynges.



I have traiailed hether to in teaching the right way to fynde meete matter for enery cause, by syng Arte as my sencer wit coulde best yelde. And now, next and immediatly after inuencion I thinke meete to speake of framyng and placing an Oracion in order, that the matter bevyng aptely selde, and couched together: might better please the hearers, and with moze ease be learned of all men. And the rather I am earnest in this behaulfe, because I knowe that all thinges stande by order, and without order nothyng can be. For by an order we are bozne, by an order we lyue, and by an order we make our ende. By an order one ruleth as head, and other obey as members. By an order treasures stande, and lawes take force. Yea, by an order the whole worke of nature, and the perfite state of all the elementes haue their appointed course. By an order we deuise, we learn, and frame our doynge to good purpose. By an order the Carpenter hath his Squyre, his Rule, & his Plamett. The Tailour his mette yarde, and his measure: The Mason his Former, and his Plaine, and euery one according to his calling, frameth thinges thereafter. For though matter be had, and that in great plentie: yet all is to no purpose, if an order be not vsed. As for example: What auaileth Stone, if Masons doe not worke it: What good dothe clothe, if Tailours take no measure, or do not cutte it oute: Though Tymber be had for making a Shippe, and all other thynges necessarye, yet the Shippe shall neuer be perfite, tyll worke men begynne to set to their hanes, and ioyn it together. In what a comely order hath God made man, whose shape is not thought perfite, if any parte be altered: yea all folke would take hym for a monster, whose fete shoulde occupie the place of his handes. An army neuer getteth victorie, that is not in araye, and sette in good order of battaill. So an Oracion hath little force with it, and doeth smally profite, whiche is viterde without all order. And needes muste hee wander, that knowes not howe to goe, neither can he otherwise chonse, but stumble: that groppynge

Order of
what sorte it
is.

in the darke, can not tel wher he is: yea he must nedes both
 leaue muche vnspoken, repeats often thynges spokt befoze,
 not knowing what, not wher to speake best: that geues him
 selfe rather to take the chaunce of fortune, than to folowe
 the right waye of aduised counsell. What should a man doe
 with a weapon, that knoweth not howe to vse it? What
 though one haue mountaines of golde, what auaileth him
 to haue suche heapes if he cannot tell how to bestow them?
 It is not enoug to haue learnynge, but it is all to vse lear-
 nyng. Wherefoze because this parte of bestowynge matter,
 and placynge it in good order, is so necessarye: I will shewe
 what the learned haue saied in this behalfe, so muche as I
 shall thinke nedefull.

Disposition what it is.

Disposition: as Tullie doeth define it: is a certain
 bestowynge of thynges, and an apte declarynge,
 what is meete for euery parte, as tyme and place
 do beste require.

Diuidynge of Disposition.

There are two kindes of disposynge, and placynge of
 matter. The one is when we folow the appointed
 rule of Rhetorique, the whiche nature doth almost
 teach us: The other is wholly fashioned by the
 discretion of him that makes the Oratyon.

Rhetorique
 what it tea-
 cheth, for or-
 derynge of
 thynges.

Rhetorique doeth teach us, and nature also leadeth vs
 therunto, firste to speake somwhat befoze we open our mat-
 ter, after that to tell the cause of our entente, settynge forth
 the matter plainly that all may vnderstand it, then to proue
 our owne cause by good reason, and to confute all suche
 thynges as are contrarie to our purpose: last of all to gather
 the whole in a somme, concludynge the matter by itselfe, and
 so to make an ende. Nowe to place those reasons, whiche
 shoulde both serue to confirme and to confute, and to tell, in
 what part of the Oratyon it were beste to vse this reason,
 and that reason, that the rather we mighte proue, teache,
 and perswade: a right wysse man had nede to take this mat-
 ter in hande. For euery as the tyme, the place, the iudge, and
 the matter it selfe shall geue cause: so muste a wysse body take
 his aduantage. Sometymes it shalbe expedient to vse no
 preface at all, or ells when the matter is wel knowne, it will
 be

be good to leaue the matter vnto the, and straight to seke the confirmation, bying some strong reason for the same purpose. yea, sometimes it maie doe good, to neglecte the natural order, and begin first to proue the cause, & after ward to tell it better, then it was tolde before.

If the iudge, or the hearers, shalbe interied with other reported before, it is best to goe to the matter, and proue it out of hande, with as briefe reasons; and as stronge as can be gathered possible. And in prouing of such matters, we had needs euermore rather to weigh our reasons, thā to number them, & thinke not that then we shall doe best; whē we haue the moste, but then loke to doe best, when we haue the strongest. And first of all, the strongest should be best, & the other placed in the midst of the Quæstion; the which being heaped together, will make a good matter. And yet this also would be learned, whenas we use the beste reasons at the first, we should also referre some that were like good, for the latter ende: that the hearers might haue them fresh in their remembrance, when they should giue iudgement. We consider reasons that can doe lesse good; and yet not all (so) some maie better be marked, than to be placed in the midst (as I said) that whiche they might be lesse marked, or being heaped there together, that might doe more good, especially when both the weightie reasons went before, and weightie reasons also folowed after. yea, when a wiseman that hath good experience in these affaires; and is able to make himselfe a Rhetorique for euery matter, will not be bounde to any pænter rule, nor keepe any one order, but suche onely as by reason, he shall thinke best to vse, being maister ouer arte, rather then arte should be maister ouer him, rather making arte by wit, then conuincing wit by arte. And vnto this, even in so doing, he shall doe right wel; and content the hearers accordingly. For what mattereth, whether we follow our booke, or no, if we followe wit, & appointing our selfe an order, such as maie declare the truth more plainly; yea, some that be well learned, and yet haue right good wittes, will deuise with the selues, without any booke learning, what they will say, and how moche that will saie, appointing their order, & parting it into thre or fouer partes, or more, if neede be, suche as thei shall thinke especial pointes, and moste mete to be touched.

Argumentum
howe they
should be di-
gested.

The art of Rhetorique

The bke of
arts.

Whose doynge as I can well like, and moche commend
them for the same: so I would thinke them moche more able
to doe moche better: if they either by learning folowed a pa
terne, or els knewe the preceptes, whiche leade vs to right
order. Rules were therfore giuen, and by moche obseruacion
gathered together, that those whiche could not se Art hid in
an other mannes doynge, should yet see the rule & open, all
in an order set together: and thereby iudge the rather of thes
doynge, & by earnest imitation, seek to resemble so the their
inuenion. I can not deny but that a right wise man vntrai
ned, shall doe more good by his naturall witte, then. xx. of
these common wittes, that want nature to help arte. And I
knowe that rules were made first by wisemen, and not wise
men made by rules. For these preceptes serue out to help
our neede, soche as by nature, haue not soche plentifull gifts;
And as so; other, vnto whō nature is more fauourable, thei
are rather put the soner in remembrance, that soche lesse
are, the so taught, as thought they neuer knewe them, or els
neuer would vse them. And therfore a certain learned man,
and of moche excellencie, being asked what was soche a fi
gure, & soche a trope in Rhetorike: I can not tell (q he) but I
am assured, if you looke in the booke of mine oracions, you shal
not faile but finde them. So that though he knewe not the
name of soche and soche figures, yet the nature of them was
so familiar to his knowledge, that he had the use of them, when
for use he had neede. Now though this man could well thin
ke, being of soche notable understanding, yet it is not like
that all should so solve his saye, whiche want so good a witte.
And I thinke euen he himself, should not haue lost by it nei
ther, if he had seen that in a glasse, which he often vsed to do
without humilitie. Wen is forgetfull, and there is none so
wise, but sometime misdo him good. Wen, he shall do much
better, that knoweth what arte other men haue used, what
inuenton they haue closed, what order they haue kept, and
howe they haue beleeuen in euery part: If he like not theirs,
he may vse his owne, and yet none doeth so euill (I thinke)
as that some good maye be gotte by him. The wise there
fore, will not refuse to heare: and the ignorant
shall be able to wante, had neede to seeke a witte.

The end of the seconde Booke.

The

The thirde booke.

Of the chusing and framing of wordes and sentences together, called Elocution.



And now we are come to that part of Rhetorike, the which aboueth other, is most beautifull, where by not onely wordes are aptly vsed, but also sentences are in right order framed. For whereas Inuencion, helpeth to finde matter, and Disposition helpeth to place arguments: Elocution getteth wordes to set forth the Inuencion, and with soche beautie commendeth the matter, that reason seemeth to bee cladde in purple, walking afoze, bothe bare and naked. Therefore Tillie saletb wel, to finde out reason, and aptly to frame it, is the parte of a wise man, but to commend it by wordes, and with gorgeous talke to tell our conceipte, that is onely proper to an Oratour. Many are wise, but fewe haue the gifte to set forth the their wisdom. Panie can tell theire minde in English, but fewe can vse mete termes, and apt order: soche as all men should haue, and wise men will vse: soche as nedes must be had, when matters should be uttered. Now then what is he, at whom all men wonder, and stand in a wawe, at the view of his wit: whose doings are best esteemed: Whom doe we most reuerence, and compt halfe a God emong men? Euen such a one assuredly, that can plainly, distinctly, plentifully, and aptly viter bothe wordes and matter, and in his talke can vse suche composition, that he maie appere to kepe an vnforwister, and (as I might saie) a number in the vitering of his sentence. Now an eloquent man being smally learned, can do moche moze good in perswading, by thist of wordes, and mete placing of matter: then a great learned clerke that he a ble with great store of learning, wanting wordes to set forth his meaning. Wherefore I moche maruelle, that so many siche thonly knowledge of thinges, without any mynde to commend or set forth the their entendement: seeing none can knowe either what thei are, or what thei haue, without the gift of letterance. Men, bring them to speake their mind, and puter in talke with soche as are saied to bee learned, and you shall see in the siche lacke of viterance, that if you iudge them by their tongue, and expressing of theire mind: you shall

Eloquent is most esteemed.

The art of Rhetorique

needes saie thet haue no learning. Whererein we thinke thet
 doe, like some rich sundges, that hauing greate welth, goe
 with thet hose out at heeles, thet shooes out at toes, and
 thet coates out at bothe elbowes. For who can tell, if soche
 monne are worthe a grote, when their apparail is so home-
 lie, and all thet behauiour so baser I can call thet by none
 other name, but slothfull; that maie haue good geare, and
 neither can, nor yett will ones weare it cleanly. Wher is a
 good thing to a man, if he neither knowe the vse of it, nor yett
 (though he knowe it) is able at all to vse it: If we thinke it to
 meynesse, and horrellie to set forth the bodie with handsome
 apparell, and thinke thet worthe to haue many, that both
 can and will vse it accordingly: I can not otherwise see, but
 that this parte deserveth praise, whiche standeth whollie in
 setting forth the matter, by apte wordes and sentences toge-
 ther, and beautifull thet toungue with greate chaunge of co-
 lours, and variatie of figures.

Fower partes belonging to Elocution.

I. Plainnesse.

II. Aptnesse.

III. Composition.

IIII. Croznacion.

Among all other lessons, this shoulde firste be learned,
 that wee neuer affects anye straunge ynkeboorne ter-
 mes, but so speake as is commonly receiued: neither
 seeking to be over fine, nor yett stirring ouer carelesse, vnto
 our speache as made men doe, and ordering our wittes, as
 the skilful haue done. Some like so farre to outlandish En-
 glish, that they forgette altogether thet mothers language.
 And I dare sweare this, if some of thet mothers were li-
 uing, they were not able to tell, what they saie, and yett thet
 fine English clerkes, will saie they speake in thet mother
 tongue, if a man shoulde charge thet, for counterfeiting the
 tynges English. Some farre tourne to gentillman, at thet
 retourn home, like as they lone to go in forrein apparell,
 so thet will ponder thet talke, with ouersea language. So
 that cometh lately out of France, will talke French En-
 glish, and neuer blinke at the matter. Another chaunge is
 with English Italianismes; especially thet Italian wordes,
 in ouer English speakinge, thet he saie so, as if an Ita-
 lian

Barbarous
 clerkes, no
 better then
 thet.

they, conſignate to me, where I doe contemplate: whiche
your moſt wiſe benignitie, could ſone impetrate for me, &
it would like you, to extende your ſedules, and collaude me
inheim, to the right honourable lord Chauncellour, or a-
ther Archbithrammar of Englande. You knowe my li-
tature, you knowe the paſſorial promotion, I obteſtate your
clemencie, to inuigilate thus morche for me, according to my
conſiderce, and as you knowe my conſigne merites, for ſuche
a compendious lining. But nowe a reſignitſhe, to ſatigate
your intelligence, with any moze ſerious verboſitie, and
therefore, he that rules the climates, be euermoze your bea-
treut, your ſortreſſe, and your bulwarke. Amen.

Dated at my Dome, or rather Manſion place, in Lincoln-
ſhire, the penult of the moneth Martie. Anno Millmo, quilibet
mo, cillmo. admiſit. Per me Iohannes Oſſo.

But what ſhall man reading this letter, will not take him for
a very ſauſe, that made it in good earnest, and bought by
his priuypes termes, to get a good parſonage. With wit, and
in ſtrange moodes, or ſtandeth it in ſuch ſome ſtate,
and apt declaring of a mannes minde. Do we not ſpeake, be-
cauſe we would haue other to vnderſtande vs, as is not the
tongue giuen for this ende, that one might knowe, what an
other meaneth. And what vnlearned man can tel, what helpe
this letter ſignifieth. Therefore, either we muſt make a di-
ſerence of Engliſhe, and ſaie ſome is learned Engliſhe, and
other ſome is rude Engliſhe, or thome is court talke, whether
is countrie ſpeache, or els we muſt of neceſſitie, haue all
ſuche affected rhetorique, and be altogether one manner of
language. When I was in Cambridge, and ſtudent in the kin-
ges College, there came a man out of the towne, with a pint
of wine in a poſſell pot, to welcome the penult of that houſe,
that lately came from the court. And becauſe he would beſtow
his preſent like a clerke, dwelling among the ſcholars, he
made boldly his three cartellies, and ſaid in this manner, Cha-
good euen my good lord, and well might your lordſhip haue
vnderſtanding that your lordſhip was come, and knowing
that you are a moſt wiſe ſtate, and keepe a beſtable
houſe, I thought, it my due tie to come incontinent, bring-
ing you a poſſell of wine, the whiche I beſeeche your lordſhip
take in good moorte. Here the ſimple man, being deliuous

to amende his mothers tongue, holding himself not to bee the wisest man, that euer spake with tongue.

An other good fellowe of the countrey, being an officer, and shaloe of a toun, and desirous to speake like a fine learned man, hauing iuste occasion, to rebuke a rannigate fellowe, saied after this wise, in a greate heate. Thou yngrate and vacacion knaue, if I take thee any moze, within the circumelision of my dampnation: I will so corrupt thee, that all vacacion knaues, shall take illsample by thee.

Superfluous
chiding.

An other standing in moche nede of money, and desirous to haue some helpe, at a gentlemannes hand, made his complainte in this wise. I praye you sir, bee so good vnto me, as forbeare this halfe yeres rent. For so helpe me God and halidome, we are so taken on, with contrary Bishops, with reuines, and with Southsides to the kyng, that all our money is cleane gone. These wordes he spake for contribucion, relief, and subsidie. And thus we see, that pooze simple men are moche troubled, and talke ostentymes, thei knowe not what, for lacke of witte, and wante of Latine and Frenche, wherof many of our stränge wordes, full often are deriued. Whose therfore, that will eschue this folie, and acquaint thei selues with the best kinde of speache, must seke from tyme to tyme, soche wordes as are commonly receiued, and soche as properly maie expresse in plaine maner, the whole conceipts of their minde. And loke what wordes we best vnderstande, and knowe what thei meane: thesame should sonest bee spoken, and first applied, to the vtterance of our purpose.

Now, whereas wordes be receiued, aswell Greke as Latine, to set forth the our meanyng in the Englishe tong, either for lacke of noze, or els bicause wee would enriche the language: it is well doon to vse thein, and no man therein can be charged for any affectation; when all other are agreed to followe thesame wale. There is no man agreed, when he beareth (letters patentes) and yet patentes is Latine, and signifieth open to all men. The Communion is a fellowship, or a commyng together, rather Latine, then Englishe: The kynes prerogatiue, declareth his power roiall aboue all other, & yet I know no man greued for these termes, being vsed in their place, nor yet any one suspected for affectaciō, when soche generall wordes are spoken. The folie is espied, when

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either

either we will vse soche woordes, as selve men doe vse, or vse them out of place, when an other might serue moche better. Therfore, to auoide soche folie, we maie learne of that moste excellent Quatour Tullie, who in his thirde booke, where he speaketh of a perfecte Quatour, declarerth vnder the name of Crassus, that for the choise of woordes, folwer thynges should chiefly bee obserued. First, that soche woordes as we vse, should bee proper vnto the tongue, wherein we speake, again, that thei be plain, for al men to perceiue: thirdly, that thei be apte and mete, mooste properly to set out the matter. Folwerthly, that woordes translated, from one significacion to an other (called of the Grecians, Tropes) be vsed to beautifie the sentence, as precious stones are set in a ring, to comende the golde.

¶ Aptnesse what it is.

Some are thought apt woordes, that properly agree vnto that thyng, whiche thei signifie, and plainlie expresse the nature of thesame. Therfore, thei that haue regard of their estimaciō, doe warily speake, and with choise, vter woordes mooste apt for their purpose. In waightie causes, graue woordes are thought moke nede- full, that the greatnes of the matter, maie the rather appere in the bebenemence of their talke. So like wise of other, like order must be taken. Albeit some, not onely doe not obserue this kinde of aptnesse, but also thei fall into moche fondnes, by vsing woordes out of place, and applying theim to diuers matters, without all discrecion. As thus. An ignorant sel- lowe, commyng to a gentlemannes place, and seying a great flocke of shepe in his pasture, saied to the owner of theim, now by my truths sir, here is as goodly an audience of shepe as euer I sawe in all my life. ¶ He will not take this fellow weter to talke with shepe, then to speake among menne. An other likewise, seying a house faire builded, saied to his fellowe thus: Good Lord, what a handsome phayse of buildyng is this: There are good woordes euill bled, when thei are not well applied, and spoken to good purpose. Therfore, I wishe that soche vntowarde speakyng, maie giue vs a good lesson, to vse our toungue warily, that our woordes and matter, maie still agree together.

¶ Of Composition.

¶ When

Folwer thin-
ges obserued,
in choise of
woordes.

¶ Aptnesse.

¶ An apt vsing
of apt woordes



When wee haue learned, vsuall and accustomed woordes, to set forth our meanyng, we ought to ioyn them together in apte order, that the eare maie delite, in hearyng the harmonie. I knowe some Englishmen, that in this poynte haue soche a gifte in the Englishe, as fewe in Latine haue the like, and therfore, delite the wise and learned so moche, with their pleasaunte composition: that many reioyce, when thei maie heare soche, and thinke moche learnyng is gotte, when thei maie talke with them. Composition therfore, is an apte ioynyng together of woordes, in soche order, that neither the eare shall espie any gerre, nor yet any man shall be dulled, with ouerlong drawyng out of a sentence, nor yet moche confounded with mingeling of clauses, soche as are nedelesse, being heaped together without reason, and used without number. For by soche meanes the hearers will be forced, to forget full oft, what was said firste, before the sentence bee halfe ended: or els be blinded with confounding of many thinges together. Some again will be so shorthe, and in soche wise curtall their sentences, that thei had nede to make a commentary, inline, diately of their meanyng, or els the moste that heare them, shalbe forced to kepe counsaill.

Composition
what it is.

Faultes in
composition.

Some will speake Oracles, that a manne can not telle, whiche waie to take them, some will be so fine, and so poeticall with all, that to their sepyng, there shall not stand one beire a misse, and yet every body els, shall thinke them meter for a Ladies chamber, then for an earnest matter, in any open assemblie.

Some will rone so moche, and bable so farre without order, that a man would thinke, thei had a great lone, to heare them selues speake.

Some repeate one worde so often, that if soche woordes could be eatte, and chopt in so oft, as thei are vttered out, thei would choke the wisest throte in all Englands. As thus. If a man knewe, what a mannes life wer, no man for any mannes sake, would kill any manne, but one man would rather help an other man, considering man is bozne for man, to help man, and not to hate man. What man would not be choked if he chopt all these men at ones into his mouthe, and neuer dyneke after it? Some use ouermuche repeticion, of some one

letter,

letter, as pitifull povertie praileth so; a penie, but puffed pze-
sumption, passeth not a poinct, pampering his panche, with
peccilente pleasure, pprocuring his passe porte, to posse it to
belle pitte, there to bee punished, with paines perpetuall.
Some will so sette their woozdes, that thei must be saine, to
gape after enery woozde spoken, ending one woozde with a
vowell, and beginning the next with an other, whiche un-
doubtedly, maketh the talke to seme moste displeasaunte. As
thus. Equitie assuredlie, enery insurie avoidebth. Some will
set the Cart befoze the horse, as thus. My mother and my fa-
ther, are bothe at home, even as though the good man of the
house, did weare no breeches, or that the graie Mare, were
the better Horse. And what though, it often so happeneth
(God worte the moze pitie) yet in speakyng at the least, lette
vs kepe a naturall order, and set the man befoze the woman
so; maners sake.

An other commyng home in haste, after a longe journey,
saileth to his man: Come hether sir, knave, helpe me of with
my bootes and my spurres. I praeise you sir, give hym leaue
first, to plucke of your spurres, ere he meddle with your boo-
tes, or els your man is like, to have a madde plucking. Who
is so foolish as to saie, the Counsaile, and the kyng, but ra-
ther the kyng, and his Counsaile, the father, and the sonne,
and not contrary. And so likewise in all other, as thei are in
degree first, evermoze to set them so; mozte.

The wise therfore, talking of diuers worthie men toge-
ther, will first name the worthiest, and kepe a decent order,
in reportyng of their tale. Some ende their sentences all a-
like, making their talke, rather to appere rimed Metre, then
to seme plain speache, the whiche as it moche deliteth, being
measurably vsed, so it moche offendeth, when no meane is
regarded. I heard a Preacher, delityng moche in this kynde
of composition, who vsed so often to ende his sentences, with
wooordes like vnto that, whiche went befoze, that in my iud-
gement, there was not a dosen sentences, in his whole Ser-
mon, but thei ended all in rime, so; the mozte part. Some not
beste disposed, withed the Preacher a Lute, that with his ri-
med Sermon, he might vse some pleasaunte melodie, and so
the people might take pleasure diuers waies, and daunce if
thei liste. Certed there is a meane, and no reason to vse any
one

one thyng at all tymes, seying nothyng delitteth (bee it neuer so good) that is alwaies vsed.

Quintilian likeneth the colours of Rhetorique, to a mannes eye sight. And now (say he) I would not haue all the bodie to be full of eyes, or nothyng but eyes: for then the other partes should want, their due place and proportion. Some ouerthwartly sette their wooordes, playng some one a mile from his fellowes, not contented with a plaine and easie composition, but seeke to sette wooordes, thei can not tell how, and therefore, one not likyng to be called, and by print published Doctour of Philosophie, would needs be named a Philosophie doctour, wherein appereth a wonderfull composition (as he thought) strange vndoubtedly, but whether wise or no, let the learned iudge in iudgement vpon that matter.

An other. As I rose in a mornyng (say one) I met a Carte full of stones emptye. Welke the man was saying, when the Carte was full, and yet we se that, thzough strange composition, his sentence appereth darke.

Some will tell one thyng twofte times, now in, now out and when a man would thinke, thei had almoste ended, thei are ready to begin again, as frethe as euer thei were. Soche vaine repetitions declare, bothe wante of wisse, and lacke of learning. Some are so homely in all their dooynge, and so grosse for their iudgement, that thei vse altogether one manner of trade, and seke no varietie, to eiche tediousnesse.

Some burden their talke with needelesse copie, and will seme plentifull, when thei should be short. An other is so curious, and so fine of his tongue, that he can not tell in all the worlde, what to speake. Euerie sentence semeth common, and euerie worde generally vsed, is thought to bee foolishe, in his wise iudgemente. Some vse so many interpositions, bothe in their talke, and in their wrytyng, that thei make their saynges as darke as bell. Thus when faultes be knownen, thei maye bee auoided: and vertue the soner maye take place, when vice is forseen, and estewed as euill.

Of Copynacion.



When we haue learned apte wooordes, and vsuall phrases, so sette forth the our meaning, and can order the place theim, without offence to the eare, we maye boldly

The arte of Rhetorique.

boldly commend, and beautifie our talke, with diuers goodly colours, and delitefull translations, that our speache may seme as bright and p[er]cious, as a riche stone is faire & oylent

ornacion.

Ornacion, is a gorgeous beautifying of the tongue with borrowed wordes, and change of sentence or speache, with moche varietie. Firſte therefore (as Cullie ſaileth) an oracion is made to ſeme right excellent, by the kinde ſelf, by the colour and ſoſce of ſpeache. There are three manner of ſtilles or endiryngeſ, the greate or mightie kinde, when we uſe greate wordes, or vehement ſigures.

the manner
ſtilles or
endiryngeſ.

The ſmall kinde, when we moderate our heate, by meaner wordes, and ble not the moſte ſtirring ſentences.

The lowe kinde, when we uſe no Metaphores, nor tranſlated wordes, nor yet uſe any amplifications, but go plainly to worke, and ſpeake altogether in common wordes.

Now in all theſe three kindeſ, the Oracion is moche commended, and appereth notable, when we kepe vs ſtill to that ſtile, whiche we firſt profeſſed and ble ſuche wordes, as ſeme for that kind of writing moſte conuenient. yea, if we mynde to encreaſe, or diminuiſhe: to bee in a heate, or to ble moderation. To ſpeake pleaſantly, or grauely: To bee ſharpe, or ſoft: to talke lowlyſe, or to ſpeake finelyſe: to ware ſerious, or familiar (whiche all are comprehended, under one of the other three) we muſt euer make our wordes apte, and agreeable to that kinde of ſtile, whiche we firſt began to ble. For as Frenche hopes doe not become laydes: ſo Parliament robes are unſuſtynge for Ladies. Comelyneſſe therefore, muſt euer bee bleed, and all thinges obſerued, that are moſte mete for every cauſe, if we looke by attempts, to haue our deſire.

Ornacion
by colours of
Rhetorique.

There is an other kinde of Ornacion, that is not agreeably (purple) throughout the whole oracion, but is ſo diſſeuered and parted, as ſtarres ſtande in the firmament, or flowery in a garde, or pretie deuiliſh antiques in a cloth of aſſe.

¶ What a figure is.



Figure is a certayne kynde, either of ſentence, Oracion, or worde, vſed after ſome new or ſtrange wyſe, moche vnike to that, whiche men commonly ble to ſpeake.

The

Ther are three kindes of figures, the one is when the nature of wordes is changed from one signification to an other, called a Trope of the Grecians: The other serueth for wordes, when they are not changed by nature, but onely altered by speaking, called of the Grecians a Schemes: The thirde is when by diuersitie of inuention, a sentence is made wales spoken, and also matters are amplified by braying examples, by dilatynge argumentes, by comparynge of thynges together, by similitudes, by contraries, and by diuers other like, called by Rallis Croynation of sentences, or coloures of Rhetorike.

By all whiche figures, euery Oratour may be muche beautified, and without the same; not one can attaine to be counted an Oratour, though he his learning other wise be neuer so greates.

Of the firste kinde of Tropes.

When learned and wise menne ganne first to enlarge their tongue, and sought with greates beteraunce of speache to commend causes: they founde full ofte muche wante of wordes, to set out their meaning. And therfore remembryng thynges of like nature, vnto those whereof they speake: they used suche wordes to expresse their minde, as were mooste like vnto other. As for example. If I shoulde speake against some notable pharisee. I might use translation of wordes in this wise: powder made of a croked iudgement, his twittes are cloudye, he liueth in deepe darknesses, dushed altogether with blynde ignorance, and drowned in the ragynge sea, of bottomles superstition. Thus is the ignorant set out, by calling him croked, cloudye, darke, blynde, and drowned in superstition. All whiche wordes are not proper vnto ignorantes, but borrowed of other thynges, that are of like nature vnto ignorance. For the busshifull manne hath his witte set oute of order, as a mannes bodie is set oute of lopnte, and thereupon it maye be said to be croked. Like wise he maye be called cloudye, for as the cloudyes keepe the sunne shynynge from vs, so doeth his ignorance keepe him blindfolded from the true vnderstandynge of thynges. And as when the eyes are out, no manne can see any thyng: so when perfect iudgement is wantynge, the

Tropes howe they were first founded.

truth

The art of Rhetorique

truths can not be knowe. And so likewise of all other. Thus as necessitie hath forced vs to borrowe wordes translated: so hath time & practice made them to seeme moode pleasant; and therefore they are muche the rather vsed. Yea, when a thyng full ofte can not be expresse by an apte & mete worde, we do perceiue when it is spoken by a word translated, that the likenes of that thyng which appereth in an other word muche lighteneth that, which we would moost gladly haue perceiued.

And not onely do men use the translation of wordes (called Tropes) for neede sake, when they can not finde other: but also when they maye haue moost apte wordes at hande, yet will they of a purpose use translated wordes. And the reason is this. Menne coumpte it a pointe of witte to passe ouer such wordes as are at hande, and to use such as are farre fetcht and translated: or elles it is, because the hearer is led by cogitation vpon rebrastall of a metaphoze, and thinketh more by remembrance of a word translated, then is there expresse spoken: or elles because the whole matter semeth by a similitude to be opened: or last of all, because euery translation is commonly, and for the moost parte referred to the senses of the body, and especially to the sense of seeng, which is the sharpest and quickest aboue all other. For when I shal saie of an angrie ma someth at the mouth, I am brought in remembrance by this translation to remember a boze, that in sightyng vseth muche foaming, the whiche is a foule and lothelie sight. And I cause other to thinke that he brake patience wonderfully, when I set out his rage comparable to a bozes foamyng.

An other being offended with checks geuen, will saie, I marvelle at what you meane to be euer snarryng at me, wherein is declared a hyrshenes, considering he speaketh biting wordes, as muche without reason and as vncoumelle as a dogge dothe, when he snarret, the whiche we see is nothyng semelle. There is nothyng in all the worlde, but the same maye haue the name of some other word, the which by some similitude is like vnto it. Nor withstandynge there oughte muche warente to be vsed in chosynge of wordes translated, that the same be not vnlike that thyng, wherupon it is applied, no; yet that the translation be vncoumelle of such

suche as make geue occasion of any vncleane meanyng.



A Trope is an alteration of a worde or sentence, from the proper signification, to that whiche is not proper. Trope whiche is.

The diuision of Tropes.

Tropes are either of a worde, or a long continued speache or sentences. Diuision of Tropes.

Tropes of a worde are these.

A Metaphore or translation of wordes.

A worde makinge,

Intellection.

Abusson.

Transmutation of a worde.

Transumption.

Change of a name.

Circumlocution.

Tropes of a longe continued speache or sentence are these.

An Allegorie, or inuention of wordes.

Similitude.

Resemblance of thynges.

Similitude.

Example.

What is a metaphore.

A Metaphore is an alteration of a worde, from the proper and naturall meaning, to that whiche is not proper, and yet agreeth therunto, by some likenes that appeareth to be in it. Metaphore.

An Oracion is wonderfullie enriched, when apte Metaphores are gotte and applied to the matter. Neither can any one perswade effectually, and winne menno by weight of his Oracion, without the helpe of wordes altered and translated.

The diuersion of translations.

Ifke we alter a worde from that, whiche is in the minde, to that whiche is in the booke. As when we perceiue one that hath begiled vs, we be to late. **A** Werthay, I am gladd I haue swelled you out. **B**eing greued with a matter, we saie commonlie wee can not digest it. **T**he Lawier retaining money more then needeth.

The art of Rhetorique

doth oftentimes, will sale to his Client without any translation. I teile you well, when the pooze man thinketh that he dothe well vnderstand his cause, and will helpe him to some good ende. For so, commonly were sale, when wee knowe a mannes minde in anie thyng. This kynde of mutation is muche vsed, when we talke earnestlie of anie matter.

From the creature without reason, to that which hath reason.

The seconde kynde of translation is, when we geue the creature without reason, to that which hath reason, or contrary from that which hath reason to that which hath no reason. As if I should sale, such an unreasonable brayler, did nothing els but bark like a dogge, or like a For. I omit at this to chatter, Charles to grant, boies to whine, and yong men to yell. Contrariwise we cal a For false, a Lion proude, and a Dogge flatteryng.

From the liuyng, to that which hath no life.

Now the liuyng to the not liuyng, we vse many translations. As thus, You shall seee so: all men dispersed; throughout the face of the earth. The arme of a tree. The spide of a Bancke. The lande cryeth so: vengeaunce. From the liuyng, to the not liuyng. Patred buddeth among malicious men, his wordes flow out of his mouth. I haue a whole world of busines.

In obseruyng the wordes of nature in all general substantiues, we make these translations at will. Then the which nothing is more profitable for any one, I salueth by his veterauntes to shew the barres of men, either one waie or other.

wordmaking

A word making called of the Grecians *Onomatopoeia* is when we make wordes of our owne mynde, suche as be deriued from the nature of thynges. As to call one Patche or Colowson, whom we se to do a thyng folyshe, because these words in the first time wer notable soles. Or when one is lustie to sale Caratauntara, declaring thereby that he is as lustie, as a Trumpette is delitefull, and sparryng: or when one woulde seme galaunte, to crye hogge, whereby also is declared courage. Solas heuyng greued, will sale some one to an other, he I will cappe you, if you be me thus, and without that from me, which is mine a time meaning that he will take his cap from him. Again, when we se one gate and galaunt, we vse to sale, he courtes it. or one that reasoned in

disinitie

Dimittle with hys fellowe, I like well to reason, but I can not chappe these termes in Scripture, if I should die for it: meanyng that he could not tell in what Chapter, thynges wer contained, although he knewe full well, that there wer soche saynges.

Intelleccion.

Intelleccion, called of the Grecians, Synecdoche, is a Trope, when we gather or iudge, the whole by the part, or part, by y^e whole. As thus. The king is come to London, meaning therby that other also be come with him. The French manne is good to kepe a fort, or to skirmishe on hoysbacke, wherby we declare the Frenchmen generally. By the whole, the part, thus. All Cambridge, solved for the death of Bucer, meaning the moste parte. All Englande reioysed that Pilgrimage is banished, and Idolatrie for ever abolished: and yet all Englande is not gladd but the moste parte.

The like phzases are in the scripture, as when the Pagians came to Hierusalem, and asked where he was, that was bozne kyng of the Jewes. Petre starte vp, begyn greatlie troubled, and all the Citie of Hierusalem with him, and yet al the Citie was not troubled, but the moste parte. By the signe we vnderstande the thing signified, as by an Iule garland; we iudge there is wine to sell. By the signe of a Bear, Bull, Lion, or any soche, we take any hous to bee an Inne. By eating bread at the Communion, we remember Chri-
stes death, and by faith, receiue him spirituallie.

Abusion.

Abusion, called of the Grecians Catachresis, is when for a certain proper woorde, wee vse that whiche is moste nigh vnto it: As in calling some water, a fishe pond, though there be no fishe in it at all: or els whē we saye, here is longe talke, and small matter. Whiche are spoken vnproperlie, for we can not measure, either talke, or matter by length, or breadth.

Transmutacion of a worde.

Transmutacion helpeth moche for variete, the whiche is, when a worde hath a proper significacion of the oñ, and being referred to an other thing, hath an other meaning, the Grecians call it Metonymia the whiche is diuers waies used. When we vse the author

m. l.

of

The arte of Rhetorike.

of a thing, for the thing self. As thus. But bpo you the lord
 of Chypre, that is to sale, be in lining soche a one, as he
 was. The Pope is banished Englands, that is to sale, all
 his supersticion, and hipocrisie, either is, or should be gone
 to the Deuill, by the kynges expresse will, and commaunde-
 ments. Againe, when that whiche doeth containe, is bled
 so, that, whiche is contained. As thus. I haue dionke an
 Hoggetheade thys weeke: Heauen make reioyce, and Helle
 maile lamente, when albe men are not couetous. Contra-
 riwise, when the thing contained, is bled for the thing con-
 tainyng. As thus. I praye you come to me, that is to saye,
 come to my house. Folwertble, when by the efficient cause,
 the effecte is streight gathered thereupon. As thus. The
 Sunne is up, that is to sale, it is daie. This fetow is good
 with a long bowe, that is to sale, he shyteth well.

Transumption.

Transumption is, when by degrees we goe to that,
 whiche is to be shewed. As thus: Soche a one lieth
 in a darke dongeon, nowe in speaking of darke-
 nesse, we vnderstande closenesse, by closenesse, we
 gather blacknesse, and by blacknesse, we iudge depenesse.

Change of name.

Antonos
 masia.

Change of a name, is wher for the proper name, some
 name of an Office, or other calling is bled. As thus:
 the Prophete of God saileth: Blessed are they, whose
 sinnes bee not imputed vnto theim, meanyng Dauid.
 The Poete saileth: It is a vertue, to eschue vice, wher in I
 vnderstande Hojace.

Circumlocucion.

Periphrasis

Circumlocucion is, a large discription, either to sette
 forth a thing more gorgeously, or els to hide it, if the
 rares can not beare the open speaking: or when with
 fewe wordes, we can not open our meaning, to speake
 it more largesse. Of the first thus. The valiaunt courage of
 mightie Scipio, subdued the force of Carthage and Ruman-
 tia. Henry the sixth, the mosse puissant king of England,
 with seven thousande men, toke the Frenche king prisoner
 with all the flower of nobilitie in Fraunce. Of the seconde.
 When Saule was easing himself vpon the grounde, Da-
 uid tooke a peece of his garment, toke his weapen that late
 by

by him, and might haue slaine him. Soche a one defiled bys bodie with soche an euill woman. For the thirde parte, the large commentaries wyten, and the Paraphrasis of Erasmus Englisshed: are sufficient to shewe the vse thereof.

what is an Allegorie.

An Allegorie is none other thinge, but a Metaphoze, vised throughout a whole sentence, or Maxion. As in speaking against a wicked offdour, I might saye thus. Oh Loyde, his nature was so euill, and his wit so wickedlie bent, that he meante to bouge the ship, where he himself sailed, meaning that he purposed the destruction of bys owne country. It is euill putting stronge wine into weake vessels, that is to saye, it is euill trusting some wo: men with weightie matters. The Englishe Wouerbes gathered by Ihon Hetwoode, helpe well in thys behauke, the whiche commonlie are nothing els but Allegories, & darcke deuised sentences. Now so; the other soluer figures, because I minde hereafter to speake moze largelie of them, & Quintilian thinketh them moze meete to be placed, among the figures of Maxion, I will not trouble the reader with double inculcation, and twyse telling of one tale.

Of Schemes called otherwyse sentences of a wo:de and sentence.

Might tary a longe time, in declaring the nature of diuers Schemes, whiche are wo:des or sentences altered, either by speaking, or wyting, contrarpe to the vulgare custome of our speache, without chaunging their nature at all: but because I knowe the vse of the figures in wo:de, is not so greate in thys our tongue, I will run them ouer, with as moche haste as I can.

The diuision of Schemes.

Schemes byng of any wo:de or sentence, contrarie to our daily wonte, is either when we adde, or take awaie a sillable, or a wo:de, or encrease a sentence by chaunge of speache, contrarie to the common maner of speaking.

Figures of a wo:de.

Those be called figures of a wo:de, when we change a wo:de, and speake it contrary to our vulgare, and basely speache. Of the whiche sort, there are six in number.

m. g.

i. Addition

The arte of Rhetorike.

- fi. Addition at the first.
- ii. Abstraction from the first.
- iii. Interlacing in the middlest.
- iiii. Cutting from the middlest.
- v. Adding at the ende.
- vi. Cutting from the ende.

Prosthesis

W *f* Addition. As thus. He did all to berattle hym.
Wherein appeareth that a sillable is added to this
word (rattle.) Here is good nale to sel, for good ale.

Apheresis.

Of Abstraction from the first, thus. As I romed
all alone, I gan to thinke of matters greate, In whiche sen-
tence (gan) is vled, for began.

Epanthesis.

Interlacing in the middlest. As. Religion, for Religion.

Syncope.

Cutting from the middlest. Idolatrie, for Idololatrie.

Propara-

Adding at the ende. Hasten your businesse, for, Hast your
businesse.

leptis.

Apocope.

Cutting from the ende. A faire male, for maide.

Thus these figures are hoztlye set out, & as for the other
Schemes, which are vttered in whole sentences, and expred
sed by varietie of speache: I wil set them forth at large emög
the colours and oznamentes of Elocucion, that folowe.

Of colours and oznamentes, to commende
and sette forth the an Oracion.

Colours of
Rhetorique.

W *W*hen we are able to frame a sentence hande
somelie together, obserayng number, and keepng
composition, soche as shall like beste the eare, and
doe knowe the vse of Tropes, and can applie them
to our purpose: then the oznamentes are necessary in an O-
racion, and sentences would be furnished with moste bran-
tisfull figures. Therefore, to the ende that they maie be kno-
wen, soche as moste commende and beautifie an Oracion: I
will set them forth here in soche wise, as I shall beste bee a-
ble, to following thorder, which Cullie hath vled in hys boke
made of a perfecte Oratour.

Resting vpon a pointre.

Comoratio

W *W*hen we are earnest in a matter, & feele the weight
of our cause, we rest vpon some reason, which set-
teth best to our purpose. Wherein thys figure ap-
pereth moste, & helpeth moche to set forth our mat-
ter, for if we stil kepe vs to our strongest holde, & make of-
ter

course thither, though we be diuened through misalke to goo from it now and then: we shall soze the at length, either to auoide our strong defence, or els to yeld into our handes.

An euident, or plain setting forth of a thing as though it were presently doen.

This figure is called a descriptio, or an euidente declaration of a thing, as though we sawe it eue now doen. An example: If our enemies shall invade, & by treason win the victorie, we all shall die euery mothers sonne of vs, and our citee shalbe destroyed sick and stone. If se our children made slaues, our daughters rauished our wiues caried awaie, the father forced to kill his owne sonne, the mother her daughter, the sonne his father, the sucking child slain in his mothers bosome, one standing to the knees in an others blood, Churches spoiled, houses plucked doune, and all set in fire round about vs, euery one cursing the date of their birth, children crying, women wailing, and olde men passing for verie thought, and euery one thinking himself moste happie, that is first rid out of this world, soche will the crueltie be of our enemies, and with soche horrible hatred, will they seke to dispatche vs. Thus, where I might haue saied, we shal all be destroyed, and saue no more, I haue by descriptio set the euill forth at large. It moche auaileth to vse this figure in diuers matters, the whiche whosoever can doe, with any excellent gift, vndoubtedly he shall moche delite the bearers. The circumstances well considered in euery cause, giue moche matter, for the plain opening of the things. Also similitudes, examples, comparisons, from one thing to an other, apte translations, and heaping of allegories and all soche figures, as serue for amplifying, do moche commend the liuely setting forth of any matter. The miseries of the courtiers life, might well bee described by this kinde of figure. The commoditie of learning, the pleasure of plowe men, and the care that a kyng hath. And not onely are matters set out by descriptio, but men are painted out in their colours, yea, buildings are set forth, kingdoms, and realmes are portured, places, and times are described. The Englishman for seding, and changing for apparel: The Ducheman for drinking: The Frenchman for yelde and inconstance: The Spaniard for nimblenes of body, and

Illustris explanationis.

Descriptio of outrage, after a battaile.

Diversities of natures.

moche disdain: the Italian for great witte and pollicie: The Scottes for boldnesse, and the Boerne for stubboznesse.

Many people are described by their degree, as a man of good yeres, is coumpted sober, wise, and circumspect: a yong man wilde, and carelesse: a woman bablyng, inconstaunte, and ready to beleue all that is tolde her.

By vocacion of life, a Shouldeour is coumpted a greate bragger, and a vaunter of himself: a Scholer simple: a King set coate, sadde, and sometymes craftie: a Courtier, flatter: a Citezein sentle.

Descriptio of
personas.

In describving of persones, there ought alwaies a comeliness to be vsed, so that nothing be spoken, whiche maie be thought is not in theim. As if one shall describe Henry the first, he might call him sentle, milde of nature, ledde by persuasion, and ready to forgiue, carelesse for wealthe, suspecting none, mercifull to all, fearfull in aduersitie, and without forcast to espie his misfortune. Again, for Richard the thirde, I might bying hym in, cruell of harte, ambitious by nature, enuious of minde, a deepe dissembler, a close manne for weightie matters, hardie to reuenge, and fearfull to lose his high estate, trustie to none, liberallie for a purpose, casting still the woosse, and hoping cure the beste. By this figure also wee imagine a talker, for some one to speake, and according to his persone, wee frame the Oracion. As if one should bying in noble Henry the eight, of mosse famous memorye to enueigh against rebelles, thus he might order his Oracion. What if Henry the eight were a liue, and saue soche rebellion in this Realme, would not he saie thus, and thus: Yea, me thinkes I heare him speake euen now. And so let for the soche woordes, as we would haue him to saie.

Sometimes it is good to make GOD, the Countrey, or some one Toun to speake, and looke what wee would saie in our owne persone, to frame the whole tale to them. Such varietie dooeth moche good to auoide tediousnesse, for he that speaketh all in one sorte, though he speake thinges neuer so wittellie, shall some wearie his hearers. Figures therefore were inuented, to auoide facitie, and cause delitte: to refresh the with pleasure, and quicken with grace, the dulnesse of mannes byaine. Who will loke of a whit waull, an houre together, where no wooske manshipp is at all: Or who will

cats:

The vse of
figures.

eatē still one kinde of meate, and neuer desire chaunge: Certes as the mouthe is daintie: so the witte is tickle, and will soue lothe an vnſauery thing.

A stop, or hauile tellyng of a tale.

A Stop is, whē we bryake of our tale, before we haue tolde it. As thus. Thou that art a young man of soche towardnes, hauing soche frends, to play me soche a parte, well, I will saie no moze, God aried all that is a misse. Or thus. Doeth it become thee to be, shall I tell all: pale, I will not for verie shame.

Precisio.

A close vnderstandpog.

A Close vnderstandpog is, when moze mate be gathered, then is openlie expresse. A naughtie fellow that vsed moche robberie, founde hymself greued, that the greate Oratour Demosthenes, spent so moche Oyle, whereby he watched from tyme to tyme, in conpassyng matters for the common weale: In deede (for Demosthenes, darcke nightes are best for thy purpose, meanyng that he was a greate robber in the night.

Significatio plus ad intel ligendū quā dixeris.

Demosthenes.

One also begng set in a heate, because an other had contraried him, for the choise of meates, was moche moze greued, when he gaue him this taunt. You male boldlie (for he) speake for sike eating, for my maister your father, hath many a tyme and ofte, wipte his nose vpon his sleue: meaning that his father was a Fishmonger.

Shorte sentences.

Then shorte clauses, or sentences are vsed, when wee speake at a wooorde, parte of our mynde, and next after speake as byleslie againe, vsyng to make almoste euery wooorde a perfecte sentence. As thus. The manns is soze wounded, I feare me he will die. The Absolutions mistrust him: the partie is fledde, none persuetth: God sende us good lucke.

Distincte cō- cisa breuitas.

Whatyng, or lessenyng of a thyng.

We make our dooynges appeare lesse, when with wooordes wee extenuate and lessen the same. As whē one had giuen his fellowe a sounde blowe, beyng rebuked for the same, said he scant touched hym. Like wise, whē twos haue fought together, to saie, that the one had his leg pte to a sword, when perchaunce he had a greate wounde.

Extenuatio.

withie icsyng.

MAny pleasaunte gentlemen are well practised in merle
 coöcited lesles, and haue bothe soche grace and deliste
 therein, that they are wonderfull to behold, and bet-
 ter woe it to be sharply chid of diuers other then pleasaunte
 taunted by any of the. When a gentleman of greates landes
 and small witte, had talked largesse at a supper, and spake
 wordes scant wortb the hearing, an other being moch gre-
 ued with his folie, saied to him: sir, I haue taken you so; a
 plain meaning gentleman, but I knowe now, there is not a
 moze deceiptful body in all England: wth that, other bring
 greued with the yong gentlemen's folie, boldlie began to
 excuse hym so; deceipt, and therefore saied, he was to blame,
 to charge him wth that fault, considering his nature was
 simple, and fewe can saye, that euer he was craftie. Well (o
 the other) I most nedes saie, he is deceiptfull, so; I toke him
 heretofore so; a sober witty yong mā, but now I perceiue,
 he is a foolish babling felowe, & therfore I am sure he hath
 deceined me, like a false craftie childe, as he is: wth that the
 all laughed, and the gentleman was moche abashed. But as
 touchyng sharpe tauntes, I haue largely declared them in
 place, where I treated of laughter.

Digression, or swaruyng from the matter.

Digressio ab
 reuocatio long.

When I swaue sometimes from the matter, vpon iust
 considerations, making the same to serue so; ouer
 purpose, as well, as if we had kept the matter stil.
 As in making an inuective against rebelles, and
 largesse setting out the filthe of their office, I might declare
 by the waie of digression, what a noble countrey Englande
 is, howe greates commodities it hath, what traffique here is
 vsed, and how moche moze neede other Realmes haue of vs,
 then we haue neede of them. When I shall giue euidence,
 or rather declame against an heinous murderer, I maye di-
 gresse from the offence doen, and enter in praise of the dedde
 manne, declaring his vertues in moost ample wise, that the
 offence doen, maye be thought so moche the greater, the moze
 honest he was, that hath thus been slain. Notwithstanding,
 this would be learned, that (when we make any soche digres-
 sion) the same maye well agree to the purpose, and bee so set
 out, that it confunde not the cause, or darken the sense of the
 matter deniued.

Proposition.

Proposition is a short rehersall of that, whereof wee mynde to speake. I will tell you (p one) there is none hath a worse name then this felowe, none hath been so often in trouble, he maie be faultlesse, but I can hardly beleue it, there are enow that will testifie of his naughtynesse, and auouch his euill demeanour to be suche that the like hath not been hard heretofore.

*Propositio
quid sit dicitur.*

In ouer passage to an other matter.

When we go from one matter to an other, we vse this kynde of Iohase. I haue told you the cause of al this euill, now I will tell you a remedye for the same. you haue heard of iustificatio by faith onely, now you shall here of the dignitie of woorkes, and howe necessary they are for euery christian body.

*Seiunctio
eo quod dicitur.*

Of commyng again to the matter.

When wee haue made a digression, wee maie declare our returne, and shewe that wheras we haue roued a litle, wee will now kepe vs within our boundes. In this kynd of digression, it is wisdom not to wander ouer sacre, for feare wee shall werte the heares, before wee come to the matter againe. I knewe a preacher that was a whole houre out of his matter, and at lenght remembryng hymself, saide, well, now to the purpose, as though all that, whiche he had spoken before, had been litle to the purpose, toberat many laughed, and some for sharke wearinesse were faine to go a waye.

*Reditus ad
propositum.*

Iteratynge and repeatynge thinges said before.

When a man hath largely spoken his mynd, he may repeate in fewe woordes, the somme of his sayng. As if one should be charged with felonie, that is a man of welth and honestie, he might thus gather his mynd together after a long tale told. First, I will proue there is no cause that I should steale, againe, that I coulde not possibill at suche a tyme steale; and last, that I stole not at all.

Iteratio.

The conclusion by lapping by of matter.

The conclusion, is an apt knittynge together of that, which we haue said before. As thus. If reason can perswade, if cruples maie moue, if necessitie maie helpe, if pities may prouoke, if daungera foreseen,

*Rationis
ta conclusio.*

m. v.

maie.

may erre vs to be wise: I doubt not but you will rather vse sharpe lawes, to repressse offendours, the with dissolute negligence, suffer all to perishe.

Mountyng above the truthe.

eritatis su-
erlacio, at-
ue traieccio.

Mountyng above the truthe, is when wee doe sette forth thyngs exceedingly & above all mennes expectation, meaning onely that they are very great. As thus, god promised to Abraham, that he would make his posteritee, equal with the sandes of the yearth. Now it was not so said, that there should be so many in dede, but that the number should bee infinite. For whether we shal understā those, to bee the children of Abraham, that came of his stocke in flesh, or els take the for the childre of Abraham, that haue the faith of Abraham: we shall neuer proue the number of men, to bee equall with the sandes of sea, though we could reken all that haue been, from the beginning of the world. Therefore in this speache, wee muste vnderstande ther is a mountyng, called of the Grecians *hyperbole*, wee vse this figure much in English. As thus. He is as swift as a swallow, he hath a belly as bigge as a barrell, he is a giuant in making. The whole Temeise is little enough to serue hym, for washing his handes. In all whiche speeches we mounte & enuermoze a greate deale, and not means so as the wordes are spoken.

Asking other, and answeryng our self.

Rogatio.

As asking other, and answeryng to the question our self, we much commend the matter, and make it appere very pleasaut. If I would rebuke one that hath committed a robbery, I mighte saie thus. I wounder what you ment to commit su: he felonie. Haue you not landes? I knowe you haue. Are not your frendes worshipfull: Yes assuredly. Are you not beloued of them? No doubt you were. Could you haue wanted any thyng that they had? If you would haue eaten gold, you might haue had it. Did not they alwayes bid you seeke to them, and to none other? I knowe they did. What euill hadde you then. to offende in suche sorte, not goyng to your frendes, which would not see you want, but seeking for that, whiche you should not haue, endangeryng your self by vntrue dealing, to seke the power and strength of a lawe, when other wise you might haue li-
ued

ned in sauegarde:

The like kynd of wrytyng is also vsed, when we make an other body to speake, and yet not aske them any questio at al. As when W. Haddon had comforted the Duches of Suffolkes grace for her chyldren, & had said they were happily gone, because they might haue fallen hereafter, and lost that wrythyng name, whiche at their death they had: at last he byngeth in the mother, speaking motherlike, in her chyldrens behalf of this sort, and answereth still to her sayngs. But al these euilles whereof you speake (q he) hadde not chaunced: yet suche thynges doo chaunce. Yet not alwayes: yet full ofte. Yet not to al: yet to a great many. Yet they had not chaunced to myne: yet we knowe not. Yet I might haue hoped: yet better it had been to haue feared.

Snappethe askyng.



¶ Doe aske oftentimes, because we would knowe: wee doe aske also, because we would chide, and sette forth the our grief with moze vehemencie, the one is called *interrogatio*, the other is called *Percontatio*. Tullie enueglyng against Catiline, that Romaine rebel, beginneth his oracion chyldeyngly, questioning with Catiline of this sorte. How long (Catiline) wilt thou abuse our sufferaunce: How long wil this rage and madnesse of thine goo aboute to deceiue vs?

Percontatio

Dissembling or close wrytyng.



¶ When we tell closely, and with dissembling means, we grigge our felow, when in wordes we speake one thyng, & meane in hart an other thyng, declaring either by our countenaunce, or by utteraunce, or by some other waie, what our whole meaning is. As when we see one boasting himself, and vain glorious, to hold him by with ye and nase, and ever to ad moze to that, which he saith. As I knowe one that saied hymself, to be in his awn iudgemente one of the best in all Englan, for tryng of metalles, & that the counsaill hath often called for his helpe, & cannot want hym for nothing. In deede (q another) Englande had a soze losse, if God should call you. They are al. Vngelers in comparisson of you, and I thinke the best of them, may thank you for all that he hath: but yet fir your cunnyng was such, that you brought a shilling to myne pence, nay to six pence

*Dissemblatio
alia dicentis
ac significan-
tis.*

and

and agrote to two pence, and so gaue him a scrumpe, euen to his face, because he saue him so foolishly. A glorious gentlemā that had two seruantes, and belike would be knowen not onely to haue them, but also to haue mo, said in the presence of a worshipfull man, I meruaile muche where all my seruantes are: Marie sir (y one) that thoughte to hitte hym home: thei wer here al two, eue now. Thus he closly mockt hym, and worthely. For, the number is not great, that standeth by y. and (all) is to much, when we speaks of so fewe.

Doubtfulnesse.

Dubitatō.

Doubtfulnesse is then vsed, whē we make the hearers beleue that the weight of our matter causeth vs to doubt, what were beste to speake. As when a kynge findeth his people vnfaithfull, he maie speake in this wise. Before I begin, I doubt what to name ye. Shall I call you subiectes: you deserue it not. My frendes ye are not. To cal you enemies wer ouer litle, because your offence is so great. Rebeldes you are, and yet that name doeth not fully vtter your folie: Traitors I maie cal you, and yet you are worse then traitors, for you seke his death, who hath giuen you life. Whoffence is so great, that no man can comprehend it. Wherefore I doubt what to call you, except I should call you by the name of them all. An other. Whetter shall I speake, or holde my peace: If I speake, you will not heare, if I hold my peace, my conscience condempneth my silence.

Distribution.

Distributio.

Distribution, is whē we apply to every body, suche thinges as are due vnto them, declaringe what euerie one is in his vocation. It is the duetie of a kynge, to haue an especiall care ouer his whole realme. It is thoffice of his nobles, to cause the kynges will to be fulfilled, and withall diligence to further his lawes, and to se iustice doen euery where.

It is the parte of a subiecte, faithfully to dooe his princes commaundement; and with a willynge hart to serue hym at all nedes.

It is the office of a bishop to sett furthe Gods woide, and with all diligēce to exhort men to al godlinesse. It is an husbands duetie to loue his wiffe; and with gentle meanes to rule her. It is the wifes office, bably to submit her self to her husbands

husbandes will. Seruauntes shoulde be faithfull to their maistres, not onely for feare of a law, but also for conscience sake. Maisters shoulde vse their seruantes accordingly, payng them that, whiche is due vnto the. A father shoulde byng by his childe in the feare of God. Childe shoulde reuerence their fathers with all submission. It is also called a distribution, when we diuide the whole, into seuerall partes, & saye we haue somer pointes, wherof we purpose to speake, comprehending our whole talke withyn compasse of the same.

Correccon.

Correccon, is when we alter a woorde or sentence, or
 therwise then we haue spokē befoze, purposyng ther-
 by to augment the matter, and to make it appere moze
 behement. Tullie against Verres, geteth a good ex-
 ample. We haue broughte befoze you my Lordes, into this
 place of iudgement, not a thefe, but an extortioner and vio-
 lent robber, not an aduouterer, but a rauisher of maides,
 not a stealer of churche goodes, but an errant traistor, bothe
 to God an all godlinesse: not a common ruffin, but a moste
 cruel cut throte, suche as if a man shoulde rake hel for one, he
 could not fynde the like. Again, if one would enueigh against
 bacbiters, after this sort. Thou hast not robbed hym of his
 money, but thou hast taken awaye his good name, whiche
 passeth all worldly goods neither hast thou slaundered thine
 enemye, but thine awne brother, and frende, that meant thee
 well, and hath doen thee pleasures: nay thou hast not slan-
 dered hym, but thou hast slaine him. For a man is halfe han-
 ged, that hath lost his good name. Neither hast thou killed
 him with the sworde, but poisoned him with thy tongue, so
 that I maye call it rather an enchanting, then a murder.
 Neither hast thou killed one mā, alone, but so many as thou
 hast brought out of charite, with thy moste venemous bac-
 biting. Yea, and last of all thou hast not slaine a man, but
 thou hast slaine Christe in his membris, so muche as late in
 thee to doo. But of this figure I haue spoken heretofore,
 where I wrote of amplification.

Reieccion.

Reieccion is then vsed, when we lay surhe saltres fro
 vs, as our enemyes would charge vs with al sayng
 it is folly to thinke any such thyng, muche moze to
 speake

The arte of Rhetorike.

speake it: or els to saie, suche a mannes word is no slander, or it nedeth not to talke of suche toies. Or thus. We do wold thinke that I woulde do suche a deede: Or is it like that I woulde do such a deede: Antony charged Tully, that he was the occasion of ciuill bataill. *Hay* quod Tullie, it is thou, it is thou manne and none other, that setteth Caesar on worke to seke the slaughter of bys countrey.

A Buttreffe.

Premunitio

A Buttreffe is a sence made for that, which we purpose to hold by, or go about to compass. As thus. I hope my Lordes, both to perswade thys man by reason, and to haue your iudgemente in thys matter. For whereas it is a soze thyng to be iustly accused, for breakyng frendship, then assuredly if one be wrongfully slandered, a man had nede to loke about hym.

A familiar talke, or communication vsed.

Communicatio.

Communication is then vsed, when we debate with other, and aske questions, as though we loke for an answer, & so go throught with our matter, leauyng the iudgement therof to their discrecion. As thus. What thinke you in this matter: Is there any other better meanes to dispatch the thing: What woulde you haue been, if you were in the same case: Here I appeale to your awne conscience, whether you woulde suffer thys unpunished, if a man should do you the like displeasure.

Description of a mannes nature or maners.

Descriptio.

Describe the maners of men, when we set them furthe in their kind what they are. As in speaking against a couetous man, thus. There is no suche pinche peny on lue, as thys good felow is. He wil not lose the payng of his nailes. His beire is neuer rounded, for sparyng of moncy, one paire of shoen seruerth hym a y. moneth, he is shod with nailes like a horse. He hath been knowen by his cote thys. xxx. winter. He spent ones a grote at good ale, being forced thowto companie, and taken shoit at his worde, where vpon he hath taken suche conceipt sins that tyme, that it hath almost cost him his life. Tullie describeth also for his naughtines of life, wonderfully to beare, yea, worse then I haue sett furthe this coueteous man. Read the Oracion against Wiso, suche as be learned.

Error.

Error

Erroris in-
ductio.

Error is, when we thinke muche other wyse then the truth is. As when we haue conceiued a good opinio[n] of some one mā, and are often deceiued, to sale, who would haue thought, that he ener would haue doen so. Now of all men by y^e earth, I would haue least suspected him. But suche is the world. So thus. You thinke suche a man a worthy personage, and of muche honestie, but I will proue, that he is muche other wyse: a man would not thinke it, but if I do not proue it, I will geue you my hedde.

By the making.

I haue heretofore largeli declared, the waies of mirth, In hilarita-
making, and therefore I little neede to reuew them tē impulsio.
here in this place

Anticipation or Preuention.

Anticipation, is whē we preuent those wordes, that another would sale, and disproue them as vntrue or at least wise answer vnto them. A Godly Preacher enuigiled earnestly against those, that would not haue the Bible to bee in English, and after earnest prouocation of his cause, saied thus: but me thynkes I heare one sale. Sir, you make muche a dooe, aboute a little matter, what were we the worse, if we had no scripture at all? To whom he answered: the scripture is left vnto vs by Goddes awne will, that the rather we might knowe bys commaundementes, and liue thereafter all the daies of our life. Sometymes this figure is vsed when we sale, we will not speake this or that, and yet doo not withstanding. As thus. Soche a one is an Officer, I will not sale a byber. As byte is byndered throughe mighte, I will not sale, ouerwhelmed. Thus in sayng we will not speake, we speake our mynde after a sort, not withstanding.

I Similitude.

Similitude is a likenesse betwē .ij. thinges, or mo then twoo, ar so compared and resembled together, that they bothe in some one propriete seme like. Oftentymes byute beastes, and thinges that haue no life, minister greate matter in this behalfe. Therefore those that delite to proue thinges by similitudes, must learne to knowe the nature of diuerse beastes, of metalles, of stones and al soche, as haue any vertue in them, & be applied to mannes life. Some tyme


The arte of Rhetorike.

Similitude
enlarged.

times in a worde appereth a similitude, which being dilated helpeth wel for amplificatiō. As thus. You strine against the streame, better bothe then breake. It is euil running against a stone wall. A man maie loue his house wel, & yet not ride vpon the ridge. By alwhiche, any one maie gather a similitude, and enlarge it at pleasure. The proverbes of Hewode helpe wonderfull well for thys purpose. In comparinge a thyng from the lesse to the greater. Similitudes helpe well to set out the matter. That if we purpose to dilate our cause hereby with poses and sentences, we maie with ease talke at large. Thys shall serue for an example. The moze precious a thyng is, the moze diligently shoulde it bee kepte, and better hede taken to it. Therfore tyme (considering, nothyng is moze precious) shoulde warily bee vsed, and good care taken, that no tyme be lost, without some profite gotten. For if they are to be punished, that spend their money, and wast their landes, what folie is it, not to thynke them woorthye muche moze blame, that spend their tyme (whiche is the chiefe treasure that God geneth) either idely, or els vngodly? For what other thyng doeth manne lose, when he loseth his tyme, but his life? And what can be moze deare to man, then his life? If we lose a little money, or a ryng of golde with a stone in it, we compt that greate losse. And I praye you, whē we lose a whole daie, whiche is a good porcion of a mannes life, shall wee not compte that a losse, considering though our money bee gone, wee maye recouer the same again, but tyme lost can neuer be called backe again. Again, when we lose our money, some bodye getteth good by it, but the losse of time turneth to no mannes auaille. There is no man that loseth in anye other thyng, but some bodye gaynethe by it sauyng onelye in the losse of tyme. Yea, it hath saved the lyfe of some, to losse all that they hadde. For riches be the occasion sometymes of muche mischiefe in this lyfe, so that it were better sometymes wastefully to spende, then warily to kepe: by the losse of tyme, no man hath profited him selfe any thyng at all. Besides thys, the better & moze precious a thyng is, the moze shame to spend it fondly. Though mē kepe their goodes neuer so close, and locke them by neuer so fast, yet often tymes, either by some mischaunce of tyme, or other thyng, they are lost, or els desperate riches doo woe nothe
and

and then againſt the owners will, all that ener he hath And now, though the owner be vnderen, yet is he not therfore tiſe honeſt, conſidering honeſtie ſtādeth not in wealth, nor heapes of money: but the loſſe of time, ſeyng it happeneth through our owne folie: not onely doeth it make vs wretchedes, but alſo cauſeth men to thinke, that we are paſt all grace. A wonderfull kinde of infamie, when the whole blame ſhall reſt vpon none other mannes necke, but vpon his onely, that ſuffereth al the harme. With money a man maie buy lande, but none can get honeſtie of that price: and yet with well vſyng of time, a man not onely might get hym moche woꝝſhip, but alſo might purchaſe hymſelf a name for euer. Prea, in a ſmal time a man might get great fame, and liue in moch eſtimation. By loſyng of money, we loſe little els: but loſyng of time we loſe all the goodneſſe and giſtes of God, whiche by laboꝝ might be had. Thus ſimilitudes might be enlarged, by heapyng good ſentences, when one thyng is compared with another, and conſclusion made thereupon. Among the learned meane of the Church, no one vſeth this figure, moze then Chꝛyſoſtome, whole wꝛytynges, the rather ſeme moze pleaſaunte and ſwete. For ſimilitudes are not onely vſed to amplifie a matter, but alſo to beautifie the ſame, to delite the hearers, to make the matter plaine, and to ſhewe a certayne maieſtie, with the repoꝝt of ſuche reſembled thynges, but becauſe I haue ſpoken of ſimilitudes heretofore, in the boke of Logike, I will ſuccesse to talke any further of this matter.

Example.

 That mindeth to perſwade, muſt nedes be wel ſtoꝝ red with exampls. And therfore, moche are thei to be commēded, which ſearch the Chꝛonicles of all ages, and compare the ſtate of our elders, with this preſent tyme. The hiſtoꝝie of Gods boke, to the chꝛiſtian is infallible, and therfore, the rehearſall of ſuche good thinges, as are therein conteined, moue the faithfull to all bꝛyght doyng, & amendment of their life. The Ethnicke authors ſtirre the hearers beyng well applied to the purpoſe. For when it ſhall be repoꝝted that they, whiche had no knowlege of God, liued in a brotherly lone, one towarde another, deteſted aduouterie, baniſhed perſurſes, hanged the vnthankfull, kepte the idle without meate, till they laboured for their liuyng: ſuffered

Exemplum.

The arte of Rhetorike.

none ertozion, exempted bysbers, from bearyng role in the commo weale: the chystians must nedes be ashamed of their euill behauiour, and studie moche to passe those, whiche are in calling moche vnder theim, and not suffre that the ignoraunt and Paganes life, shall counteruaile the taught chyl- dzen of God and passe the chystians, so moch in good liuyng as the chystians passe them in good learnyng. Anegall exa- ples, commende moche the matter. I call them vnegall, whē the weaker is brought in against the stronger, as if chyl- dzen bee faithfull, moche moze ought men to bee faithfull. If wo- menne bee chaste, and vndefiled: men should moche moze be cleane, and without fault. If an vlearned man wil doe no wrong, a learned man and a preacher, must moche moze be byright, and liue without blame. If an houlholder wil deale iustly with his seruantes: a kyng must moche the rather, deale iustly with his subiects. Cramples gathered out of his stories, and bled in this sozt, helpe moche towarde perswa- sion. Pea, byate beasts minister greate occasiō of right good matter, consideryng many of them haue shewen vnto vs, the paternas and ymages of diuers vertues.

Doues,

Craines,

Doues scyng an vnanke, gather all together, teaching vs none other thyng, but in aduersitie, to stick one to an other. Craines in the night haue their watche, warnyng vs neuer to be carelesse, soz if their watche faile theim, they all neure leane, til they haue killed that one Craine, teaching vs that no traitours are worthie to liue vpon ycartb. They watche soz his sauegarde, and bicause he would not slepe: holdeth a stone in his foote, the whiche falleth from hym, when he be ginneth to ware heaule, and so kepeth hymself still waking. Whereby wee maie learne, that all men in their vocacion, should bee right ware and watchfull. The Penne cloketh her Chickens, sedeth them, and kepeth them from the hite. Women must cloke their chylde, byyng theim by well, and kepe them from euill happe. Now I might in speakyng of some obious vice, largely set out some exāple, belonging to thesame, and compare it with other, by beappng of Chro- nicles. and macchyng of thynges together. The vntanke- full in this age (whereof there is no smalle number) can not haue enough saied against them. And therefore I am myn- ded to saie somewhat against theim, to the vtter abhorryng of

Unthankful-
nesse, howe
euill it is.

of all ſoche vnkinde dealing. For he that is vntthankfull,
and ſo; hartle loue, theweth cankarde hatred: wanteth all o-
ther vertues, that are required to be in man. The chief per-
ſeccion, and the absolute fulfilling of the Lawe, ſtandeth in
the loue, whiche manne oweth firſt to God, and next to his
neighbour. Let a man haue ſaith, that he maie be hable to
translate Mountaignes (as ſaint Paule ſaith): yea, let him
haue neuer ſo good qualitties, or bee he neuer ſo politike a
man, ſo; the ſauſegard of his countrie, be he neuer ſo wiſe, ſo
ware, and ſo watchful: yet if he want loue, he is nothing els
but as a ſoundyng byaſſe, or a ſincklyng Cimball. Now, be
that is churliſhe and vntthankfull, muſt nedes wante loue,
and therefore, wanteth he all other goodnes. The Perſians
therefore, ſeing the greatneſſe of this office, and that where
it reſted, al vices ſo; euer were baniſhed: pꝛouiſed by a law,
that ſoche ſhould ſuffer death as felons, whiche wer ſound
faultie with vntthankfulneſſe. And yet I can not ſe, but thei
deſerue rather an erquiſſitie kinde of death (ſoch as ſeu haue
ſeen, or ſeu haue ſelte) then to ſuffer like death with other,
that haue not like offended with theim. But now becauſe
this offence, is an euill moote odious, and the pꝛincipall oc-
caſion of all other miſchief: I will ſette ſoo; the thꝛee notable
examplis, the one of a Dragon, the ſeconde of a Dogge, and
the thirde of a Lion (whiche all thꝛe in thankfulneſſe, if that
be true, whiche is repoꝛted of theim, wonderfully excede)
and the rather I ſeke to ſet them out, that the wicked herby
maie well knowe, what they theim ſelues are, when byrute
beaſtes ſhall ſet them all to ſchoole.

There was a man (as Plinie wiſteth) whiche ſoftered by
a young Dragon, who ſeyng the ſame beaſte to ware won-
derfull greates, feared to kepe his Dragon any longer, with-
in his hous, and therfore he put him out, into a wilde foꝛeſt.
It happened afterwarde, that the ſame man trauiſyng on
his iourney, though the foꝛeſte, was beſet with Thibes.
And now beyng in this diſtreſſe, and loꝛyng ſo; none other
ende but death, made (as lothe to departe) a greates ſhout,
and outcrie: ſtraight vpon whoſe noiſſe, and at the knowlege
of his voiſe, the Dragon came to hym in al the haſt poſſible.
Whereupon the Thibes being greatly aſraied, ran cleane
awale, to ſaue theim ſelues harmeleſſe. Thus, though the
n. y. thanke

Unthankful-
nes puniſhed
by Perſians
with death.

Thankfulnes
of a Dragon.

The arte of Rhetorike:


thankfulnesse of a Dragon, this mannes life was saued.

Thankful-
nesse of a dog. The Dogge of the Romain Fuluius, is moze wöderfull. This Fuluius trauallyng by the waie, was slaine with snakes, that laie in waite for him. His Dogge seying his maister dedde, laie by him for the space of twoo daies. And hereupon, when the man was missyng, and seatche made for hym: thei found him dedde, with his Dogge lyyng by him. Some maruelling to se the Dogge lie there, by his dedde maister, stroke him, & would haue diuyn him fro the dedde corse, and could not: some seing soche kindnes in the dogge, and pittying him that he should lye there withoute meate, two or thre daies besyde: cast hym a peece of fleshe, wherupon the dogge straite carieth the meate to his maisters mouth, and would not eate any whit hymself, though he had so manye meate so long besyde. And last of al, when the ded body should be cast into the riuer (accor dyng to the maner of the Romaines) the Dogge lept in after, and holdyng by his maister, so long as he could, did chuse rather to die with him, then to liue without hym.

Thankful-
nesse of a Lion. The Lion (wherof Appian the Grammarian doth speak) is also straunge for his kindnesse, and almoste incredible. A seruaunt, that had run a waie from his maister, and did hym self for feare in a caue, within a greate wodde, toke a thorne out of a Lions foote, whiche then came to hym for succoure, as he laie there. Now when he had doen, the Lion to requite his good turne, brought soche meate to the caue, as he could kill in the wodde. The whiche meate, the seruaunt rosyng against the Sunne (beyng in the moste hotte countrey of all Affrica) did eate from time to time. At length yet being wearie of soch a lothsome life, he left the caue, and came abrode, by meanes whereof, he was taken again, and beyng a slave to his maister (who had power of life and death over him) he was condempned to be caste to the wilde beastes at Roome, there to be deuoured of a Lion. The poore cattife stode pitifully, in the sight of thousandes, euer lokyng wher he should be deuoured. It happened at the same time, when this fellow was thus adjudged to dye: that the same Lion was taken, whose foote he healed in the woodde. When the Lion was putte to hym, he came firste verie terrible towarde this fellowe, and immediatly knowyng what he was, stode still, and at length sauned gentlie vpon him. The fellowe at first beyng

beyng amased, began to take harte vnto hym afterwardes, as halfe knowyng hym likewise, and thus thei began bothe to take acquaintaunce, the one of the other, and plased together a good space, without all daunger, wherenpon the people beyng amased, moche wondered at the straungenesse of this thing. And standyng thus astonied, thei sent to know of the same, what this matter should meane. Vnto whom this pooze wrytche opened, the whole thyng altogether, euen as it happened. When the people heard this, thei not onely reioysed moche at the sight thereof, but also thei made earnest request to his maister for his life. His maister maruelling as moche as any of the, at soche an vnwont kindnes: gaue hym not onely his life, but also his freedom. And now to thend he might haue somewhat wherupō to liue, the people gaue him a fee for terme of his life. The fellowe by and by, got hym a lime and a coler, and caried the Lion by and doune the cite in soche soyte, as huntessen cary a greibound, or a spaniell, the people still wonderyng, and sayyng, euer as he came by: behold a mā, that hath cured a Lion, behold a Lion that hath saued a man. The whiche example, the moze straunge it is, the moze ashamed made thei bee, that are vnnaturall, & maye learn kindnes of a brute beast. For soche me beyng ouercum with kindnes by beastes, ar worse then beastes, & moze mete rather to be tormented with deuils, then to liue with men.

Of enlargyng examples by copie.

 AD now because examples enriched by copie, helpe moche for amplification: I will giue a tast, how these and soche like histories, maye bee encreased. And for the better handling of them, nedefull it is to marke well the circumstances: that being well obserued, and compared together on bothe partes, thei maye the rather be enlarged. As thus. That which brute beastes haue doen, shalt thou being a man, seme not to haue doen: Thei shewed themselves naturall, and wilt thou appere vnnaturall: Pale, thei overcame nature, and wilt thou be overcome of them: Thei became of beastes in bodie, men in nature, and wilt thou become of a man in bodie, a beast in nature: Thei being without reason, declared the propriety of reasonable creatures, and wilt thou, beyng a man endued with reason, appere in thy doinges altogether vnrasonable: What dogges be thā.

Example enlarged.

n. ij.

full

The arte of Rhetorique.

full: and men, yea, chylsten men want soche a vertue: Shall
we; mes thewe soche kindnes: and men appere gracelesse: It
had been no matter, if thei had been vnthankfull: but man
can neuer escape blame, seying God hath commaunded, and
nature hath grafted this in all men: that thei shoulde doe to o-
ther, as thei woulde be doen vnto. Again, thei for meate onely
shewed themselves so kind: and shall man for so many bene-
fites receiued, and for soche goodnes shewed, requyte for good
will, euill dedes: for hartie loue, dedly hatred: for vertue, vice
and for life giuen to hym, yelde death to other: Nature hath
parted man and beaste: and shall man in nature be no man?
Shamed be that wretch, that goeth against nature, that one-
ly hath the shape of a man, & in nature is worse then a beast.
Yea, worthis are all soche, rather to be toyne with deuyles,
then to liue with men. Thus an exāple might most copiously
be augmented, but thus moche for this tyme is sufficient.

The sayng of Poetes, and all their fables, are not to bee
forgotten, for by them we mate talke at large, and win men
by perswasid, if we declare before hand, that these tales wer
not fained of soche wisemen without cause, neither yet con-
tinued vnill this tyme, and kepte in memoie without good
consideracion, and thereupon declare the true meaning of al
soche wyssing. For vndoubtedly, there is no one tale among
all the Poetes, but vnder the same is comprehended some
thyng that pertaineth, either to the amendement of maners
to the knowlege of truthe, to the setting forth of natures
woolke, or els to the vnderstandyng of some notable thyng
doen. For what other is the painfull trauaile of Ulysses, di-
scribed so largely by Homere, but a lively picture of mannes
miserie in this life. And as Plutarcke saith: and likewise Ba-
silus Magnus: in the Iltades are described strength, and va-
liantnesse of the bodie: In Odisea is set forth, a lively pa-
terne of the minde. The Poetes are wisemen, and wished
in harte the redresse of thynges, the whiche when for feare,
thei durst not openly rebuke, thei did in colours painte them
out, and tolde menne by that oves, what thei shoulde dooe in
good sothe, or els bicause the wicked were vnwothy to hear
the truthe, thei spake so, that none might vnderstande, but
those vnto whom thei please to vtter their meanyng, and
knowe them to be men of honest conuersacion.

We

Poeticall
narracions
profitable.

Poetes vn-
der colour,
shewe moche
wisdom.

He read of Danae the faire damosel, who Jupiter temp^r Danae.
ted full ofte, and could neuer haue his pleasure, till at length
he made it rain gold, and so as she sat in her chimney, a great
deale fell vpon her lappe, the whiche she tooke gladly, and
kept it there. within the whiche golde, Jupiter hymself was
cōprehended, whereby is none other thyng els signified, but
that women haue been, and will be overcome with money.

Like wise Jupiter fantasying the faire maike Ius, could not Ius.
haue his will, till he tourned hymself into a faire white bul,
whiche signified that beautie maie overcome the beste.

If a man could speake against coueteous castines, can he
better shewe what they are, then by setting forth the strange
plague of Tantalus, who is reported to be in helle, haunging Tantalus.
Water commyng still to his chinne, and yet neuer hable to
drynke: and an Apple hangyng befoze his mouthe, and yet
neuer hable to eate:

Icarus would nedes haue winges, and flie cōtrary to na- Icarus.
ture, wherupon when he had set them together with ware,
and ioined to his side, and mounted vp into thaire. But so sone
as the Sunne had somewhat heated him, and his ware began
to melt, he fell down into a great riuer, and was drowned out
of hand, the which water was euer after called by his name.
Now what other thing doeth this tale shew vs, but that ene-
ry man should not meddle with thynges, aboue his compasse
Prometheus desired, that whatsoener he touched, the same might Prometheus.
bee golde: wherupon when Jupiter had graunted hym his
bounde: his meate, drinke, and all other thynges tourned in-
to golde, and he choked with his owne desire, as all couete-
ous menne lightlie shall be, that can neuer be content when
they haue enough.

What other thyng are the wonderfull labours of Hercu- Hercules la-
les, but that reason should withstande affection, and the spi- bours, what
rite for euer should fight, againste the flesh. The Christians they signified
had like Fables heretofore, of iollie fellows, the Images
whereof were set vp (in Gods name) euen in our Churches.
But is any man so mad to thinke, that euer there was soche
a one as S. Christofer was painted vnto vs: For he God so,
bid. Assuredly when he liued vpon yearth, there were other
houses buildd for hym, then wee haue at this tyme, and I
thinke Tailors wer moche troubled, to take measure of his
n. lly. so,

S. Christo-
fer, what he
signified.

for making his garmentes. He might be of kin to Gargateso if he were as bigge as he is set forth in Antwerpt. But this was the meanyng of our elders (and the name self dooeth signifye none other, that euery man should beare Christ vpon his backe, that is to saie, he should loue his brother, as Christ loued vs, & gaue his bodie for vs: he should traualle throug hunger, cold, sorrowe, sicknes, death, and all daungers, with al suffraunce that might be. And whether should he traualle? To the everliuyng God. But how? In darknes: so forsoth by the light of his worde. And therefore S. Chrysostome beyng in the sea, and not well hable to get out (that is to saie) being almoste drowned in sinne, and not knowing, which way best to escape) an Eremitte appered vnto him with a lantern and a light therin, the whiche doeth signifye none other thyng to the christian, but the true worde of God, whiche lighteneth the hartes of men, and giueth vnderstanding to the youlinges (as the Prophets doeth saie.) Again, S. George he is set on horsbacke, and killeth a Dragon with his speare, whiche Dragon would haue deuoured a virgine, wherby is none other thing meant, but that a king and euery man, vnto whom the reuersion of iustice is committed, should defende thinnocent against the vngodly attemptes of the wicked, and rather kill soche devils by marciall lawe, then suffer the innocentes to take any trespasse. But who gaue our clergie, any soche authority, that those monsters should be in churches, as lay mennes bokes? God forbid by expresse worde, to make any graven image, and shall we be so bold, to breake Gods will for a good intent, and call these foles late mines bokes? I could take largely of examples, and beape a nobber here together, aswell of Ethnike authours, as of other here at home: but for feare I should be tedious, these for this tyme shall suffice.

Of fables.

Fables, soche as are attributed vnto beastes, would not bee forgotten at any bande. For not onely thei delite the rude and ignoraunt, but also thei help moche for perswasion. And bicause soche as speake in open audience, haue ever moe fooles to heare theim, then wisemen to giue iudgemente: I would thinke it not amisse, to speake moche, accordyng to the nature and phantasie of the ignoraunt, that the rather thei might be wonne throug fables,

S. George
on horsbacke.

and colours of
scales, and
of fables.



bles, to learn moze weigbtie and graue matters, for all men can not booke sage causes, and auncient collacions: but will like earnest matters the rather, if some thing be spoken there among, agreeing to their natures. The multitude (as Horace doeth saie) is a beast, or rather a monster that hath many heads, & therfore like vnto the diuersitie of natures, varieth in iudicacion much alwaies be vsed. Take altogether of most graue matters, or depely searche out the ground of thynges or vse the quiddities of Dunces, to set forth the Gods misteries: and you shall see the ignoraunt (I warrante you) either fall asleepe, or els bid you farewell. The multitude must needs be made merle: & the moze foolish the your talke is, the moze wise will they comyt it to be. And yet it is no foolishnesse, but rather wisdome to win men, by tellyng of Fables, to heare of Gods goodnesse. Andoubtedly fables well sette forth, haue dooen moche good at diuers tymes, and in diuers common weales. The Romaine Penentius Agrippa, alledging vpon a tyme, a fable of y confliat, made betwixt the partes of a manes body, and his belie: quieted a maruellous stirre that was like to ensue, and pacified the vyrgore of scdictous rebelles, whiche els thought, for euer to destrose their countrie. The mistocles perswaded the Athenians, not to change their officers, by rehearsing the fable of a scabbed Fore. For (as he) when many flies stode scdyng vpon his rawe fleshe, and had well fedde theim selues, he was contented at an others perswasion, to haue them slapt awaie: wherupon there ensued soche hungrie flies afterwarres, that the soze Fore beyng al alone, was eaten vp almoste to the harde bone, and therfore cursed the tyme, that euer he agreed to any soche euill counsaile. In like maner (as Themistocles) if you will chaunge officers, the hungrie flies will eate you vp, one after an other, whereas now you liue, beyng but onely bitten, and like to haue no farther harme, but rather moche wealth and quietnesse hereafter, bicause they are filled, and haue enough, that heretofore sucked so moche of your blood.

Now likewise, as I gaue a lesson how to enlarge an example, so maie fables also in like sort be set out, and augmented at large by amplification. Thus moche for the vse of fables. Againe, sometymes feigned Narracions, and wittie inuented matters (as though they were true in deede) helpe well to

Fables, how
needfull they
are to teach
things vnknown

The arte of Rhetorique.

set forward a cause, and haue greate grace in the, being aptly vsed and well inuented. Luciane passeth in this point: and Sir Thomas More so; his Eutopia, can soner be remembred of me, then worthely passed of any, according to therexcellencie of his inuencion in that behaulfe, doeth mosse iustly require.

¶ Digestion.

Digestion, is an orderly placing of thynges, partynge euery matter seuerally. Tullie hath an example here of in his Oracion, whiche he made for Vertus Roscius Amarinus. There are three thynges (¶ Tullie) whiche binder Vertus Roscius at this tyme, the accusacion of his aduersaries, the boldnesse of theim, and the power that thei beare. Criscus his accuser hath taken vpon hym, to forge false matter, the Roscians kinnsfolke haue boldly aduentured, and will face out their doynges, and Chrysogonus here, that mosse can doe, will presse vs with his power.

¶ Whilste, or a warning to speake no more.

Whilst, is when we bid theim holde their peace, that haue least cause to speake, and can dooe little good with their talking. Diogenes beyng vpon the Sea, among a number of naughtie paches, in a greate storme of weathber, when diners of these wicked fellows, cried out for feare of drouning, some with fained prayer to Iupiter, some to Neptune, and every one as thei beste fantasied the goddes aboue: whilst (¶ Diogenes) for by goddes mother, if God hymself knowe you to be here, you were like to bee drouned euery mothers sonne of you. Meaning that thei were so naught, and so fainedly made their prayer to false Goddes, without minde to amende their naughtie life, that the liuyng God would not leaue them unpunished, though thei cried neuer so faste. We vse this figure like wise when in speaking of any man: for sake, whilst, the Cause is at hande, when the same manne cometh in the meane season, of whom we spake before.

¶ Contrarietie.

Contrarietie, is when our talke standeth by contrary wordes, or sentences together. As thus. We might dispraise some one man, he is of a strange nature as euery I saue, for to his frende he is charitable, to his foe he is gentle: giue hym faire wordes, and you offende hym: checke hym sharply, and you winne hym.

by hym

him haue his will, and he will lye in thy face: kepe him short, and you shall haue hym at commaundement.

¶ Of frendshipp of speache.

Frendshipp of speache, is when we speake bodily, and without feare, euen to the proudest of them, what soeuer we please; or haue list to speake. Diogenes herein bid excell, and feared no man, when he saio iust cause to saie his minde. This world wanteth soche as he was, and hath ouer many soche, as neuer honeste man was, that is to saie, flatterers, fauners, and sothers of mennes saynges.

Libera vox.

¶ Of stomache grief.

Stomache grief, is when we will take the matter as hotte as a tosse. We nede no examples for this matter, hotte menne haue to many, of whom thei mate be bolde and spare not, that sinne themselves a colde. Sometymes we entreate earnestly, and make meanes by ppaier to winne fauour. Sometymes we seke fauour by speaking well of the companie presents. As, Through your helpe my lordes, this good deepe hath beene doon. Sometymes we speake to hurte our aduersaries, by setting forth the their euill behaniour. Sometymes we excuse a fault, and excuse the reporters. Sometymes we wishe vnto God, for redresse of euill. Sometymes we curse the extreme wickednes of some past good roisters. In all whiche I thinke neither examples nede, or yet any reheatall had been greatly necessarie, considering al these come without any greate learning, sayng that for apt bestowing, iudgement is right nedefull.

Iracundia.

Deprecatio.

Conciliatio.

Lasio.

Purgatio.

Optatio.

Execratio.

¶ Of figures and sentences, called Schemes.

When any sentence, vpon the placynge or setting of woordes, is saied to be a figure: the saied is alwayes called a Scheme, the whiche woordes beyng altered, or displaced, the figure straight goeth lose his name, and is called no moze a Scheme. Of this sort ther is diuers, soche as hereafter followe.

¶ Of Doublettes.

Doublettes, is when we rehearse one and the same worde twise together. As wretche, wretche, that I am. Tullie against Catiline, enuigbryng soze againste his traitterous attemptes, saiet after a longe rehearsed matter, and yet notwithstanding all this

Geminatio.

Verborum.

notorious

The arte of Rhetorique.

notorious wickednesse: the man lieth still, lieth: Pale Pa-
rie, he cometh into the counsaile house, whiche is moze. An
other: Darest thou shewe thy face, thou wretched thief, thou
thief, I sale to thine owne father, darest thou looke abrode?
Thus the oft repeating of one woꝝde, doeth moche stirre the
hearer, and makes the woꝝde seme greater, as though a
swoꝝde were ofte digged and thruste twice, oꝝ thise in one
place of the booke.

Altering parte of a woꝝde.



Altering part of a woꝝde, is when we take a letter
oꝝ syllable from some woꝝde, oꝝ els adde a letter, oꝝ
syllable to a woꝝde. As thus. William Somer se-
yng moche a doe so; accomptes makynge, and that
the kynges maiestie, of moſte woꝝthie memoꝝie Henry the
viij, wanted money, soche as was due vnto hym: and please
your grace (ſhe) you haue so many ſtanditours, so many
Conuicighers, and so many Deceiſuers to get by your money
that thei get all to themſelues. Whether he ſaid true, oꝝ no
let God iudge that, it was unhappely spoken of a ſoule, and
I thinke he had ſome Schoolemaſter: he ſhould haue ſaid
Auditours, Surueigboys, and Receiſuers.

Repetition.



Repetition, is whē we begin diuers sentences, one
after an other, with one and theſame woꝝde. As
thus: When thou shalt appere at the terrible daie
of Iudgemente, beſoze the high maiestie of God,
where is then thy riches? Where is then thy deintie ſaree?
Where is then thy greate bande of men? Where are then
thy faire houſes? Where are then all thy landes, paſtures,
parkes, and ſozetes: I might ſaie thus of our ſouerein loꝝde
the kynges maiestie, that now is: kyng Edward hath ouer-
throwen idolatrie: kyng Edward hath baniſhed ſuperſtiſh:
kyng Edward by Gods helpe, hath brought vs to the true
knowledge of our creaſion: kyng Edward hath quieted our
conſciences, and laboured that all his people ſhould ſeeke
health, by the death and paſſion of Chriſt alone.

Conuerſion.



Conuerſion, is an oft repeating of the laſt woꝝde, and
is contrary to that, whiche went beſoze. When in ſe
dealyng is not vſed: wealte goeth a waile, frendſhip
goeth a waile, truthe goeth a waile, all goodnes (to ſpeake at a
woꝝde)

an in im
muta in
thum.

Repetitio
a

Conuerſio
eiufdem in
extremum.

woorde) goeth awaie. Where affections beare rule, there reason is subdued, honestie is subdued, good will is subdued, & all thinges els that withstande euill, so; euer are subdued.

¶ Comprehension.

Comprehension, is when bothe the aboue rehearsed figures, are in one kinde of speaking vsed, so that bothe one firste worde, must oft be rehearsed, and likewise all one laste worde. What winneth the harts of men: Liberalitie. What causeth men to aduenture their liues, & die willingly in defence of their maisters: Liberalitie. What continueth the estate of a king: Liberalitie. What becometh a woman beste, and firste of all: Silence. What seconde: Silence. What thirde: Silence. What fourth: Silence. Yea, if a man should aske me, till Donmes daie, I would still crie silence, silence: without the which, no woman hath any good gifte, but hauyng the same, no doubt she must haue many other notable giftes, as the whiche of necessitie, doe euer followe soche a vertue.

Conuersio in eod. d. m.

Silence becometh a woman.

¶ Progression.

Progression, standeth vppon contrarie sentences, whiche aunswere one an other. If we woulde rebuke a naughtie boie, wee might with commendyng a good boie, saie thus. What a boie art thou in comparison of this fellow here. Thou sleapest: he wakes: thou playest: he studies: thou art euer abroade: he is euer at home: thou neuer walkest: he stil doeth his attendaunce. thou carest for no bodie: he doeth his duetie to all men: thou dost what thou canst to hurte all, and please none: he doeth what he can, to hurte none, and please all.

Progressio.

¶ Like endyng, and like saylyng.

When the sentences are saied to ende like, wher those wordes doe ende in like sillables, whiche doe lacke cases. Thou liuest wickedly, thou speakest naughtely. The rebellcs of Northfolke (or a moste worthy mā, that made an inuective against them) through flauerie, the nobilitie: in deepe miserably, in fashion cruelly, in cause despitously. Sentences also are saied to fall like, when diuers wordes in one sentence, ende in like cases, and that in rime. By greate trauaile, is gotte moche auaille, by earnest affection, men learne discrecion.

*Similiter desinitur
similiter cadens.*

These .ij. kindes of Comparison, are then moste bestreful, when

The arte of Rhetorike.

When contrary thyngs ar repeated together: whē that ones again is vttered, which befoze was spoken: when sentences are turned, and letters are altered. Of the first, this maie be an erāple: where learning is lored, there labour is esteemed: but where sleuthe is thought solace, there rudenesse taketh place. A kyng is honoured, that is a kyng in dede, will you drynke o; you go, o; wil you go o; you drynke. There is a difference betwixt an ho;smilne, & a milneho;se. He is a meter mā to d;ne the carte, thē to serue in the court. Th;ough labour cometh honour, th;ough idle l;uyng, soloweth bāging. Diuers in this our tyme, delite moche in this kinde of w;iting, which being measurably vsed, delitteth moche the hearers, other wise it offendeth, and w;rieth mennes eares with facietle. **S.** Augustine had a goodly gift in this behalfe, and yet some thynkes he so;got measure, and bled ouermoch this kind of figure. Notwithstāding, the people wer soch where he liued, that thei tooke moche delite in rimed sentences, and in Oracions made ballade wise. **Pea,** thei wer so nice and so watward to please, that except the preacher frō time to time, coule rime out his Sermon, thei would not long abide the hearing. **Tacitus** also sheweth that in his time, the Iudges and Seriauntes at the lawe, wer d;ruen to vse this kinde of ph;ase, bothe in their w;ityng, and also in theire speakyng. **Pea,** greate lo;des would thinke theim selues contempned, if learned men (whē they speake befoze theim) sought not to speake in this so;rt. So that so; the slowyng stile, and ful sentence, crept in min;relles elocucion, talking matters altogether in rime, and so; weigbtines and grauitie of wo;des succeeded nothyng els but wantonnesse of inuencion. **Tullie** was so;faken, with **K;ute**, **Cesar**, and other: and **Apollisus**, **Ansonius**, with soche min;rell makers, were altogether so;loved. And **I** thinke the; popes heretofore (seing the peoples folle to be soche) made all our Hymnes & Anthemes in rime, that with the singing of men, plaiyng of o;gaines, ringyng of belles, and rimyng of Hymnes and Sequences, the pooze igno;ant might thinke the harmonie to be heauenlie, and verely belene, that the Angelles of God, made not a better no;ple in heauen. **I** speake thus moche of these twoo figures not that **I** thinke fol; to vse them (so; thei are pleasaunt and p;aise wo;thie) but my talke is to this ende, that thei should neither

Augustine.

Tacitus.

Rimed sentences vsed without measure.

Rimes made to mocke the simple.

neither onely, nor chiefly bee blessed, as I knowe some in this our time, doe ouermuche vse them in their writings. And ouermuche (as all men knowe) was neuer good yet. Yea a mā, maye haue ouermuche of his mothers blessing, if she will neuer leaue blessing. Therefore, a measure is beste, yea, euen in the best thinges. And thus saue for these twoo figures.

¶ Egall members.

Egall members are soche, whē the one half of the sentence, aunswereth to the other, with iust proportion of nōber, not that the sillables of necessitie, should be of iust nōber, but that the eare might iudge them to be so egall, that there maye appere small difference. As thus. Law without mercie, is extreme power, yet men though folow, deserue soche iustice. Learning is dangerous, if an euill man haue it. The more noble a man is, the more gentle he should be. Socrates passeth in this behalf, who is thought to write altogether in number, keepyng iust proportion, in framynge of his sentence.

*Paria paribus res
lata*

¶ Like among themselves.

Sentences are called like, when contraries are set together, and the first taketh asmoche as the other followyng: and the other followyng, taketh asmoche as waile, as that did, whiche wente before. As thus. Lust hath overcome shamesfastnesse, impudencie hath overcome feare, and madnesse hath overcome reason. And els sentences are saied, to be like among themselves, when every part of one sentence is egall, and of like waight one with an other. As thus. As it knowen, tried, proued, euident, open, and assured that I did soche a deede: An other. Horbe riote, Dicing, Carding, picking, dealing, fightyng, Ruffus, queanes and barlottes, must nedes byng hym to naught.

Similia inter se.

¶ Gradacion.

Gradacion, is when we rehearse the word that goeth next before, and byng an other words thereupon, that encreaseth the matter, as though one should goe by a paire of staires, and not leaue till he come at the toppe. And thus. Gradacion, is when a sentence is disseuered by degrees, so that the words, whiche endeth the sentence going before, dooeth begin the next. Labour getteth learning, learning getteth fame, fame getteth honour, honoꝝ getteth blisse for euer. An other. If slouth cometh pleasure, of pleasure

Gradation

The arte of Rhetorike.

sure cometh spendyng, of spedyng cometh wozoyng, of wozoyng cometh lacke, of lacke cometh theste, of theste cometh hangyng, and there an ende so; this woꝝlde.

¶ Regressio.

Regressio.

That is called regressio, when we repeate a woꝝd certaynes, that hath been spoken, and rehearsed before, whether thesame be in the begynnyng, in the myddest, or in the latter ende of a sentence.

In the begynnyng, thus. Thou art ordeined to rule other and not other to rule thee.

In the myddest, thus. He that hath money, hath not giuen it, and he that hath giuen money, hath not his money still: but he that hath giuen thanks, hath thanks still, and he that hath them still, hath giuen them not withstanding.

In the latter ende, thus. Manne must not liue to eate, but eate to liue. Man is not made so; the Sabbath, but the Sabbath is made so; man. If man doe any filthy thing, and take pleasure therein: the pleasure goeth a waie, but the shame tarrieth still. If man doe any good thyng with pain, the paines go a waie, but the honestie abideth still.

woꝝdes loose.

Dissolutum.

Woꝝdes loose are soche, whiche as are vttered without any addicion of coniunctions, soche as knitte woꝝdes & sentences together. As thus. Obeye the kyng, feare his lawes, keepe thy vocation, dooe right, seke relesse, like well a little, vse all men, as thou wouldest they shoulde vse thee.

¶ Coute cryyng.

Exclamatio.

Coute cryyng, is when with voice, we make an exclamation. Oh Loꝝde, O God, O woꝝlde, O life, O maners of men: O death, where is thy kynge? O hell, where is thy victorie?

¶ Of vsyng of one woꝝde in diuers places.

An he haue any mannes harte in hym, or deserueth he the name of a man, that cruelly killeth a pooꝝe innocent man, who neuer thought hym harme.

¶ A cause giuen to a sentence vttered.

Fear not myne aduersarie, because I am not gylty. I mistrust not the Iudges, because they are iuste, the queene will not caste me, the matter is so plain.

¶ A cause giuen to thynges contrarie.

Better

Etter it were to rule, then to serue: For he that ruleth, liueth: because he is free. But he y^e serueth, cannot be saied to liue. For where bondage is, there is no life properly.

Permissio.

Take your pleasure for a tyme, and do what you list, a time will come when accompte shalbe made. When thinges cannot be, that we would haue, we should wil that, which we can haue. Patience is a remedy for enery disease.

Dubitation.

Shall I call hym foole, or shall I call hym vertue, or both? Another. What made hym to commit suche a robberie: Lacke of money, or lacke of witte, or lacke of honestie: I doubt whether to call hym a foolish knaue, or a knauish foole. When much matter was here in England, for calling the Pope, supreme hed of the church (for a Spaniarde, that whilome was of the Popes court in Rome: you doubt muche here in Englande, whether the Pope be hed of the church or no, and greate variaunce there is aminges you, at the which folly of yours I do muche maruail, for we doubt much at Rome, whether he be a member of the church at all, or no.

Permissio.

Dubitation.

Permissio.

Rekenyng, is when many thinges are numbez to gether. There is no streate, no house, no man, no childe, no shop, no lodgyng in all this tonne, but he hath been in it. There is no stone, no Diamond no Saphir, no Rubie, no Christall, no Turcasle, no Emorode, but he knoweth theim perfectly. By this figure we may enlarge that, by rehering of the partes, which was spoken generally, and in selve woordes. This may be an example. Suche a gentle man being an vnthrift, hath spent all that ever he had. Thus the sentence may be amplified, if we shew particularly what he had, & tel severally how he spent it. Loke what inheritance came to him (which was no small thyng) by the death of his owne kinne, and his wifes kinfolke. What dowrye soeuer he had by mariage of his wife, which by report was a very greate thyng: What soeuer he got by executoryship: What soeuer the kinges Maestie gaue him. What booties soeuer he gotte in warrefare, looke what money he

Permissio.

Sentence amplified by severall rehering of thynges.

o.i.

had,

The arte of Rhetorike.

hadde, what plate, what apparell, what householde stuffe, what lande and Loydeshippes, what shepe, goodes, parkes, and pe-
doines, yea, whatsoeuer he hadde, moueable or vnmoueable, bys
house, and all that euer he had, he hath sone spent in selue dales;
so wasted it, and made suche haucke of all together, among the
beastly company of filthie queanes, among abhominable barlots
with banqueting from day to daye, with sumptuous rare suppers,
with drincking in the night, with dainties and delicates, and all
suche swete delites, with Dicing, Cardyng, and al maner of gam-
nyng, that he hath now lef neither crosse nor crucifixe, no not a
bodkin in all the world, to blesse hym selfe with all. Thus these
wordes (he hath spent al his goodes in riot) are dilated and set forth
at large, by rehearsing severally euery thing one after an other.

¶ Reasonyng a matter with our selues.

When we reason the matter with our selues, when wee
aske questions of our selves, and answer therunto. As
thus. Howe came this good selowe by all that he hath?
Did his father leane hym any land? Not a foot. Did his
frendes geue hym any thyng? Not a grote. Hath he serued in any
vocation, to heape vp so muche wealth? None hath liued more
sely. Doeth he not leane to some noble man? Yea, but he neuer
receiued more then .iij. marke wages. How then cometh he by al
that euer he hath, liuyng without labour, hauyng no frendes to
helpe him, hauyng so litle to take vnto by all outward apparance.
and spendyng so liberally, and obuyng no man a grote in all the
world: assuredly, it can not be otherwile, but y he cometh naughtily
by mooste of that, which he hath. An other. Seing thou art so basely
borne, so poore in state, so smally learned, so hard fauoured, and hast
no wit at all, what meanest thou to vaunte thy selfe so muche, and
to make suche bragges as thou doest. What doeth make thee to
waite so proude? By stocke whereof thou diddest come? By
man, they are verie base folke. Thine owne wealth? Nylle, thou
art as poore as Job. Thy learnyng? Parle thou neuer camest yet
where any learnyng did grow. Thy beaultie? How in good sothe,
a woyle fauoured manne can there none bee vpon yearth againe.
Thy witte? Howe God he knoweth, it is as blounte as may be.

What

What other thyng then, is all this thy bragging, but plaine madnesse.

Resemblyng of thinges.

Resemblyng of thinges, is a comparynge or likenyng of lookes, with looke shape, with shape, and one thing with an other. As when I se one in a greate heate, and fiercely set vpon his ene mie, I might saie, he sette fire at hym like a Dragon. Or thus. He lokes like a Tiger, a mā would thinke he would eate one, his countenance is ouglie. He spake not, but he barkes like a dogge: he whettes his teth like a Boze: he beates the ground with his foote, like a greate bozse: he is as raumpyng as a Lion. By this figure called in Latine Imago, that is to saie an Image, wee might compare one man with an other, as Salust compareth Cæcer and Cato together, or wee might heape many men together, and proue by large rehearsall, any thyng that wee woulde, the whiche of the Logicians is called Induction.

Answering to our selfe.

We are saied to answer our selfe, when wee seeme to tell our self, what we wil do. Phedria in Terence being much troubled and out of quiet, because he was not receiued of his woman, but shutte out of doores, when he was mosse willing to se her, made as though he would not come to her afterwarde, nor yet se her at all, when she did mosse iently sende for hym. And therfore being in his anger, thus he said: Well, what shall I doe? Shall I not go, not enen now when she sendes for me, of her own accorde? Or shall I bee of suche a nature, that I can not abide the despitfullnesse of harlottes? She hath shutte me out, she calles me again. Shall I go to her? Shall I will not, though she entreate me neuer so faire.

Sibi ipsi respondere.

Oder.

Oder is of twoo sortes, the one is, when the worthier is preferred, and set before. As a manne is sette before a womanne. The seconde is, when in amplification, the weightiest tooozdes are sette laste, and in diminishing, the same are sette foremost. With what looke, with what face, with what harte dare thou doe such a deede?

Ordo.

Brief describing, or circumscription.

o. y.

Circum-

The arte of Rhetorike.

transcriptio



Transcription, is a bryefe declaring of a thyng. As thus, He is free, that is subiect to no euill. It is a vertue to eschewe vice.

There are diuerse other colours of Rhetorike, to commend and set furthe a sentence, by change of wordes, and muche varietie of speache, but I had rather offende in speaking to little, then deserue rebuke in sayng to muche. For as muche as close silence may soner be pardoned, then immoderat bablyng can want iust blame, and therfore thus an ende.

¶ Of Memorie.



I haue labored to set out the other partes of Rhetorike, in suche ample wise as I thought most needefull, so it standeth me in hande, not to slacken myne endeuor, now that I am come to speake of memozy. For though man haue vnderstandyng & iudgement, whiche is one part of wise dome: yet wanting a remembraunce to apply thynges aptly, when time & place shall best require: he shall doe but small good with all his vnderstandyng. And therfore it is saied not without reason, that the same is memozy to the mynde, that life is to the bodie. Solue then what elles must they doe that esteeme reason, and lone knowlege, but cherishe the memozye from tyme to tyme, as an especiall and soueraine preseruatiue, against the infection of cancard obliuio. The fawkeners saie, it is the first point of hanking to hold fast. And yet I canot thinke other wise, but that in al good learning also, it is best and most expedient, euermoze to hold fast. For, what auaille good thyngs if we cannot kepe theim, if we receiue theim in at one eare, and let them out as fast again at the other eare? A good christie man will gather his goods together, in tyme of plentie, and laie theim out againe in tyme of nede: and shall not an Oratour haue in sowe good matter, in the chesse of his memozye, to vse and bestowe in tyme of necessitee? I doubt not, but all menne desire to haue a good remembraunce of thynges, the whiche what it is, how it is deuised, and how it may be preserued, I will shewe in as fewe wordes as I can.

¶ What is memozye,

¶ Memo

Memorie is the power retentive of the mynde, to kepe those thinges, whiche by mannes wit are conceiued, so thus. Memorie is the power of the mind that conceiue thinges receiued, that calleth to mynde thinges past and reneweth of freshe, thinges forgotten.

The place of Memorie.

The Philosophers declare, that in the former parte of the head, lieth the common sense, the which is therfore so called, because it geueth iudgement, of al the fine outward senses, onely whē they are presently occupied about any thing. As when I heare a thing, or see a thing, my common sense iudgeth, that then I doe heare, or see the same. But the memorie called the Treasurie of the mynde, lieth in the hinder parte, the which is made most perfect by temperatnesse, and moderacion of qualites in the brain. For wher humours excede or want, there must needs ensue moche weakenesse of remembraunce. Children therefore being ouer moyste, and olde men ouer drye, haue neuer good memorie. Again, where ouer much cold is, & extreme moysture, there is euer moche forgetfulness. Therefore it chaunceth greatly, what bodie we haue, and of what constitution they bee compact together. For soche as bee hotte and moyste, do sone conceiue matters, but they kepe not long. Again, they that bee colde and drye, doo hardly conceiue, but they kepe it surely, whē they ones haue it. And the reason is this, heate beinge chief qualite, dooeth drawe thinges vnto it (as we may see by the Sunne) the which notwithstanding are sone after dissipated & resolued. Again, who hath seen a print made in water of any earthly thing? Whā though heate and moysture together, drawe thinges vnto them, yet we see plainly they cannot long hold them. But when the brain is colde and drye, thinges are therefore the faster holden, because it is the propertie of colde and droughte, to thicken all thynges, and to harden theim faste together, as we see the water through coldenesse, is congeled, and soft thynges are frosen oftentimes, almoste as harde as a stone. So that moysture, though heate being chief qualite, doth drawe: and drought though coldnesse, whiche is chief contrary to heate, doth harden & make thynges faste together. But now how dooe wee knowe, that the memorie resteth in the latter parte of

Children and
olde men haue
but euil me-
mories.

Hot & moyste
bodies sone
conceiue.
Cold and drye
keepe thinges
faste.

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Memorie in the bedde. No doubt, experience hath proued, and confirmed this to be most true. For, there hath ben some, that being hurt in that parte, haue utterly forgot their awn name. I do remember one man, that (being hurte in that place, at the insurrection of the Lincolne shire men, xv. yeres past, could not deuise the making of some Letters, in his Crosse rowe, when he toke penne and ynke, to wrytte to his frende, whereas befoze that tyme, he wrote bothe fast and faire, & was learned in the Latine. And therfoze when he wrote, he would stande musing a greate while, befoze he could cal to his remembrance, howe he vsed to make a P. a. C. or soche an other letter, wherupon diuerse moche maruailed what he would haue, or what he ment at the first tyme. For being grieved, and willing to aske help, he could not vtter his meaning, for lacke of remembrance, and yet his tongue serued him wel otherwisse, to vtter what soeuer came in his hedde.

The deuision of memozye.

Memorie diu-
ided.



Memorie is partly natural, and partly artificiall. Naturall memozye, is when without any preceptes or lessons, by the onely aptnesse of nature we beare a waile soche thinges as we heare. As here, in some heretofore, did moche excell, and greatly passe all other. As the misthacles, who had so good a memozye, that whē one poffered to teache hym the arte of memozye, saie by sainte Marie (quod he, teach me rather the arte of forgetting) Declaring thereby that his memozye was passing good, & that it was moze pain to hym, to forgette soche thinges, as he would not kepe, then hard to remember soche things as he would knowe.

Themistocles.

Themistocles also hadde soche an excellent memozye, that whereas he was Lord and ruler ouer. xij. strange countries that spake diuers speches, one from an other: he was able to talke with euery one of theym in their owne countrye language.

Spithiwates

Cyrus.

Lykewise Cyrus kynge of the Persians, hauinge a greate armie of menne, knewe the names of all his souldours.

Cyncas.

Cyncas Ambassadoure for kynge Pyrrhus called euerp one by his name that was in the parlemente house at Rome, the seconde daye after he came thither, the number of

of theim beyng foure times as many as they be, that belong vnto the Parliament here in Englande.

Julius Cesar is reported that he coulde reade, heare, Julius cesar and tell one what he shoulde write, so fast as hys pene coulde runne, and endite letters hym selfe altogether at one time.

Thus we see that naturallie menne haue hadde wonderfull memories, as contrariwise there haue bene heard of as straunge forgetfull wittes. Forgetfull wittes. Some haue not knowen hys right hande from hys lefte. An other hath forgotte hys owne name. An other hath caried his knyfe in hys mouth: and hath runne rounde aboute the house sekynge for it. An other hath tolde a tale halfe an houre together, and immediately after hath forgotte what he spake all that while.

Cicero telleth of one Curio, that where as he woulde make a deuision of thre partes, he woulde either forget the thirde, or make vp a fourth, contrarie to hys firste purpose and entente.

Thus I remember being a boie, that where as a preacher hadde taken vpon him to set forth the .xv. Articles of our beliefe, he coulde not in all the worlde finde oute past nine. So that he was faine to say, he was assured there was twelue, where soeuer the other thre were become, and he doubted not but the hearers knewe theim better then he did and therefore he woulde for hys parte say no more, but commit them all to God, & those nine (thought he) were enough for hym at that time, to set forth and expounde for their vnderstandinge.

Now the beste meane bothe to mend an euill memorye, Beside thys man had the art of forgettunge. and to preserve a good, is firste to kepe a diet, and eschewe surfeites, to slepe moderatlie, to accompanie with woman rarelye, and laste of all to exercise the witte with cunnynge of manye thinges without Booke, and euer to be occupied with one thinge or other. For euen as by labour the witte is whetted, so by liethenes the witte is blunted.

But nowe concerning the other kinde of memorye called artificiall, I had neede to make a long discourse, considering the straungenesse of the thyng to the English eare, and the barones of the matter, to the ignozunte & vnlearned. But firste I will shew from whence it hath beginning, and vnder what occasion it was firste inuented, before I aduenture to

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declare the preceptes that belonge vnto the same.

The firste founder of the art of Remembraunce.

Simonides
firste anchor
of the Arte of
remembraunce

The inuention of this Arte, is fathered vpon Simonides, for when the same man (as the fable recordeth) had made in behalfe of triumphant Champion called Scopas, for a certain summe of money a Ballade, soche as was then wonte to be made for Conquerours: he was denied a piece of his rewarde, because he made a digression in his songe, (whiche in those daies was customabie vsed) to the praise and commendacion of Castor & Pollux (who were then thought being Twinnes, and gotte by Iupiter to be Goddes) of whome the Champion willed hym to aske a portion, because he hadde so larglie set forth their woorthie doynge. Nowe it chaunced, that where as there was made a great feast, to the honour of the same Victoires, and Simonides had bene placed there as a gaste, he was sodainly called from the table, and tolde that there was two pongmen at the doze, & both on horsebacke, whiche desired moste earnestly to speake with him oute of bande. But when he came out of the dozes, he saw none at all, notwithstanding, he was not so fone out, and his sote on the thershonide, but the Parlour fel down immediatly vpon them al that were there, and so crushed their bodies together, & in soche sorte, that the kinfolke of those whiche were dead, comming in, & desirous to burie them euery one according to their calling, not onely could they not perceiue them by their faces, but al so they coulde not discerne them by any other marke of any parte in all their bodies. Then Simonides wel remembryng in what place euery one of them did sitte, tolde thei what euery one was, and gaue them their kinnsfolkes carcases, so many as were there. Thus the arte was first inuented. And yet (though this be but a fable) reason might beat the way into our heades, that if the like thing had bene doen, the like remembraunce might haue beene used. For who so be that seeth a dosen sit at a table, whom he knoweth very well, can not tell, after they are all risen, where euery one of them did sitte before: And therfore, be it that some man inuented this fable: the matter serueth wel our purpose, and what neede we any more?

What thinges are requisite to get the arte of Memory.

Het that will remeber many things, and rehearse them together out of hande: muste learne to haue places, and digest Images in them accordinglie.

A place what it is.

A place is called any roume, apt to receiue things.

An image, what it is.

An image is any picture or shape, to declare some certain thing thereby. And euen as in ware we make a pinte with a scale, so we haue places where lively pictures muste be set. The places must be greates, of smal distaunce, not one like an other, and euermore the fiste place, must be made notable aboue the rest, hauing alwayes some seuerall note fro the other, as some antique, or a hande poincting, or soche like, that the rather hauing a greates number of places, we might the better knowe where we are, by the remembraunce of soche notable & straunge places. And thus hauing them wel appoynted, we must kepe them freshe in our memoire, and neuer chaunge them, but vse them still, whatsoeuer we haue to saie. But the Images we maie chaunge, as the matter shall giue iuste cause, vnto soche as shall serue best for the knowlege of things. The which Images muste be set

Places howe they must be.

Images howe they must be.

- i. The places of Memoire, are resembled vnto Ware and Paper.
- ii. Images are compted like vnto Letters or a Scale.
- iii. The placing of these Images, is like vnto wordes written.
- iiii. The vtteraunce and vnting of them, is like vnto reading.



And these, as wee dooe reserue Paper, and yet chaunge our writing, putting out wordes as occasion shall serue, and setting other in their roume: so maie we dooe so the Images inuented, chaunge our picture oft, and reserue the papers still. Some gather their places and

o. v.

ymas

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ymages out of the crosse rowle, beginning every letter with the name of some Beaste, and so go thorow the whole, making in euery beaſt ſyue ſeueral places, where the imprefſion of things ſhalbe made, that is to ſaie, in the Heade, the Bealpe, in the Talle, in the ſofter parte of the legges, and alſo in the binder part. So that by this meanes, there ſhall be gathered, and boundeth and ſiftene places.

Some again wil ſet their places in hys head of body, with who they ſpeake. As to make the noſe, the eyes, the ſofter head, the eere, the eares, & other partes, to ſerue ſo places. And ſo making places in any houſe, church, or other roome this leſſon is alſo geuen, that we enter oure firſt places alwayes vpon the right hande, neuer returning backe: but going on ſtyll as I might ſaie in a circuite, till we come to that place where we firſt beganne. But firſt beſore the 3 images be invented, the places muſt be learned perſitelpe, & therfore one geneth counſaill that we ſhoulde go into ſome ſolitary place where no cōpany is, & there make oure places, walking by & downe ſour or ſixe times, & calling ſtil to our remembrance what, & where the places are. And not onely to do this once or twice, but to laboꝝ in it two or thre daies at ſeueral times until we ſhall be able to tel our places vpo our fingers ende

Anow we to make this harde matter ſome what plaine, I will vſe an example. My frende (whom I toke euer to be an honeſt man) is accuſed of theſe, of aduouterie, of ryot, of mad ſlaughter, & of reaſon, if I would kepe theſe wordes in my remembrance, & rehearſe them in order as they were ſpoken, I muſt appointe ſixe places, the whiche I hadde neede to haue ſo perfectly in my memoꝝy, as could be poſſible. As ſo; example. I will make theſe in my chamber. A doze, a win dowe, a preſſe, a bedthead, & a chimney. Nowe in the doze, I will ſet *Caius* the theſe, or ſome ſoche notable verſet. In the windowe I will place *Petrus*. In the preſſe I will put *Apulus* that famous glutton. In the bedthead I will ſet *Richard* the thirde kinge of Englande, or ſome like notable murtherer. In the chimneye I will place the blacke *Smiths*, or ſome other notable traſſoure. That if one repete theſe places, and theſe 3 images twice or thrise together, no doubt though he haue but a meane memoꝝie, he ſhall carie away the wordes expreſſed with eaſe. And like as he maie do with the ſyue wordes

woordes, so may he do with five scoze, if he haue places fresh in hys remembraunce, and do but vse him selfe to thys trade one fozteneight together.

Wherfoze though it seme straunge and solish to thē that know it not, yet the learned haue taken this way, & doubt not but maruayles maye be done, if one haue places readye made fo; the purpose, & haue them fresh in his remembraunce. Fo; what other thing elsdo thei that appoint ymages in certain places made fo; that purpose but wyltte (as man woulde saye) vpon Paper, that whiche is spoken vnto them: What maketh the olde manne (that fo; lacke of naturall heate and moisture, scāt knoweth hys right hād frō his lefte) remēber in the morning wher he lated his purse al night, but y beddes heade which lyghlye is the appointed place fo; al menes purses, especiallie such as be wapfairsers, & haue but little scoze. Shal some gentilman playe blinderfold at the chesse and can not a learned mā be able to rehearse by a scoze o; ff. of strange names together? A Netherd hauing the charge and keping of twentie scoze hed of beastes in a wyld fenne, that belonge to diuers menne, will not onely tell who be the owners of al such cattel, but also he wil shew a manne twise a weeke where any one is leadyng, & if he want one among the whole, he will tel immediatly what it is, and whose it is that is wantinge. Then sonde are they that counte the Art of Memozie so harde, seynge they wil neither proue the hardnes of it, no; yet blowsh at the matter, when they se poze netherdes go so farre beyonde them. Howe many thinges doth Memozie containe marvellous to beholde, and moche moze woulde, if we were not altogether sloothfull, and as carelesse to kepe, as we are to gette, good thinges I meane, not goodes of thys world. Euerye Artificer hath throughe exercise and laboure, an artificiall memoze, saynge the learned man onelye, who hath moste nede of it aboue all other.

When we come to a place wher we haue not bene many a daye befoze, we remembre not onely the place it selfe, but by the place, we call to remembraunce manye thinges done there. Yea sometimes a window maketh some remēber, that they haue stolen in their daies some thinge out of it. Sometimes a chimney telleth them of manie late drinkinges and sittinges by the Arc. Sometimes a beddeshead putteth thē

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in remembraunce of many good moxowes, sometymes a doze, and sometymes a parler. Thys wee see places euen without Images, helpe oft the memoze, moche moze then shall we remember, if we haue bothe places and Images.

But now, bicause I haue halfe wterled the reader with a tedious matter, I will hartten him again with a merie tale. At the tyme of rebellion in Northfolke, there was a Prieste among all other, adiudged to dye vpon a Gibet, in a greene place, a little from the high waite side. Thys priest seing the place at hys last ende, stode a whyle musing with himself, & saied to the companie there. Now Lorde God, what a thing is this. It comes to my remembraunce now, that about. xlii. yeres passe, I was merie here vpon thys bancke, with an other Prieste, and wallowynge me doune vpon the Grasse, I saied these woordes: *Hæc requies mea in seculum seculi, hic habi-
tabo quoniam elegi eam.* The which Sentence beeyng a Psalm of Dauid, is nothing els in English: But thys is my resting place for ever and ever, here shall be my dwelling, bicause I haue chosen it. And now (quod he) I finde it to be ouer true so that I thinke it be Gods will I should die, & therefore I take it in good worth, and thus I desire you all to praye for me. Thus we se that the place brought him in remembraunce of a sentence, spoken. xlii. yeres before.

Therefore, thys knowledg is not to bee neglected, no though we doe contempne it, yet we haue the vse of it. For, if we be fully disposed to remember a thing, we dooe call by the memoze, & stirre it to minde thinges like thereunto. As if one be called Wylingsfeld, and I fear to forget thys name. I might remember the wing of a birde, & a grene feld to walk in. Sometimes we remember the whole, by keepynge in mind some part of a woorde. As when one is called Crowcroste, I might by remebryng of a Crow, the rather minde hys name. Notwithstanding there be some (among whō is Crasimus) which like not thys arte of Memoze, but saie it rather hindereth then helpeth a mannes wit. And yet Tullie the greatest Orator among the Romanes, did well allowe it, and proued it good by a naturall reason. For wher as we know some thinges (saierh he) onelie by vnderstandynge, and some by the sense of sepyng, those wee keepe best in our myndes, which we knowe by sight, and haue marked with our eyes.

As

God grafit al
rebels like re-
membrance.

Remembrance
of things like.

As for example. When I see a Lion, the Image thereof abideth fast
 in my minde, then if I should heare some report made of a Lion.
 Among all the senses, the eye sight is most quicke, and contei-
 neth the impression of things more assuredlie, then any of the
 other senses doe. And the rather when a manne both heareth and
 seeth a thing (as by artificiall memorie, he doeth almost see things
 liuely) he doeth remember it muche the better. The sight printeth
 things in a mans memorie, as a seale doeth printe a mans name
 in waxe. And therefore, heretofore Images were sette by for re-
 membraunce of saintes, to be late mennes bookes, that the rather
 by seying the pictures of suche men, they might be stirred to follo-
 the their good living. The whiche surely had been well dooen, if God
 had not forbidden it. But seying things muste bee dooen, not of a
 good intent, but even as God hath commanded, it is well dooen,
 that such fools are cleane taken out of the church. Marry for this
 purpose, whereof wee now write, they would haue serued gailfe
 well. Thus the arte is sone tolde, but the practise of it is all. And
 therefore, if one desire to excel herein, let him take paines to gather
 bys places together, and kepe them well in remembraunce, pro-
 uiding by halfe a scole, how he shalbe able to vse a. C. And no doubt,
 but tyme and exercise shall make hym perfect. For the best art of
 memorie that can be, is to heare muche, to speake muche, to reade
 muche, and to write muche. And exercise it is that doeth all, when
 we haue saied all that euer we can.

Of Pronunciation.



Pronunciation is an apt ordering, both of the voice, con-
 tenaunce, & all the whole body, accordyng to the woorthi-
 nes of suche wordes & matter, as by speache are declared.

The vse hereof is suche, for any one that liketh to haue praise, for
 telling his tale in open assembly, that hauyng a good tongue, and
 a comelie countenaunce, he shall be thought to passe all other, that
 haue the like vtteraunce: though they haue muche better lear-
 nyng. The tongue giueth a certayne grace to euery matter, and
 beautifieth the cause in like maner: as a sweete soundyng Lute,
 muche setteth forth a means deuised Ballade. Or as the sounde
 of a good instruments, stirreth the hearers, and moueth muche

Attentaunce,
 what it is.

delite

Demosthenes
being of p^{ro}-
nunciation.

Aeschines.

beliste: so a cleare soundyng voise, comforteth minche oure deinite eares, with minche swete meloote, and canseth vs to allowe the matter, rather for the reporters sake, thā the reporter, for the matters sake. Demosthenes therefore, that famous Orator, being asked what was the chiefest point in all oratorie; gave the chief and onely praise to Pronunciation: being demanded, what was the second, and the 1st. he still made answer, Pronunciation, & would make none other answer, till thei left asking: declaring hereby, that arte without utteraunce can doe nothing, utteraunce without arte, can do right much. And no doubt, that mā is in outward apparaunce: halfe a good clarke, that hath a cleane tongue, and a toly gesture of his body. Aeschines likewise being banished his Countrie through Demosthenes, when he had red to the Rodias his oration, and Demosthenes answer thereunto, by force wherof he was banished, and all they marvailed much, at the excellencie of the same: then (quod Aeschines) you would have marvelled much more, if you had heard hym self speake it. Thus being cast in miserie, and banished for ever, he could not but give suche greates reposte of his mosse deathe and mortall enemye.

The parties of Pronunciation.

Pronunciation, standeth partlie in fashioning the tongue, and partlie in framing the gesture. The tongue or voise, is praise worthy, if the utteraunce be audible, strong, and easie, and apt to order as we like. Therefore, thei that minde to get praise, in telling their minde in open audience, must at the firste beginning, speake somewhat softly, use mete pausing, and being somewhat heard, rise with their voice, as the time and cause shal best require. Thei that have no good voices by nature, or can not well better their wordes, must seke for help elswhere. Exercise of the body, fasting, moderation in meate and drinke, gaping wide, or singing plain song, and counterfetting those that do speake distantly, helpe muche to have a good delivrance. Demosthenes being not able to pronounce the firste letter of that Arte, whiche he professed, but would be saie, for, Rhetorike, Letorike, used to put little stones under his tong, and so pronounced, whereby he spake at length so plainly, as any manne in the world could doe.

Musicians in Englaunde haue vbled, to put gaggess in childers mouthes, that thei might pronounce distinctly, but now with the losse & lacke of Musicke, the loue also is gone of bringyng vp children to speake plainlie. Some there bee that either naturally, or through folie haue suche euill voices, and suche lacke of viterance, and suche euill gesture, that it muche defaceth all their doyngees. One pypes out his wooordes so small, through defaulte of hys windpipe, that ye would thinke he whistled. An other is hoarse in hys throte, that a man would thinke, he came latelie from scouring of harness. An other speakes, as though he had plumes in his mouth. And other speakes in his throte, as though he a good Ale crumme thacke fatte. An other rattles his wooordes. An other choppes his wooordes. An other speakes, as though his wooordes had neede to bee heaued out with leauers. An other speakes, as though his wooordes should be weighed in a balance. An other gapes to fetch wind at euery thirde wooorde. This man barks out his Englishe No: thyenlike, with I saie, and thou lade. An other speakes so finely, as though he were brought vp in a Ladies Chäber. As I knewe a priest that was as nice as a Gannes Henne, when he would say Masse, he would neuer saie Dominus vobiscum, but Dominus vobicum. In like maner as some nothe will saie the commendementes of God, blacke Mellet, for Comaundementes, and blacke belnet. Some blowe at their nostrilles. Some sighes out their wooordes. Some singes their sentences. Some laughes altogether, whē thei speake to any body. Some gruntes like a hogge. Some cackles like a henne, or a Jacke Dawe. Some speakes as though thei should tell a tale in their slene. Some cries out so lonbe, that thei would make a mānes eares ake to heare thē. Some coughes at euery wooorde. Some Hemmes it out. Some spittes fire, they talke so hotely. Some makes a wyse mouth, and so thei wysele out their wooordes. Some whines like a Pigge. Some suppes their wooordes vp, as a pooze man doth his potage. Some noddos their heede at euery sentence. An other winks with one eye, and some with both. This man frouneth alwaies whē he speakes. An other lokes cner as though he were mad. Some can not speake but thei must go vp & downe, or at the least be stirring their sete, as though they

faulter in
pronouncing

thei stode in a tuckering Boate. An other will play with his cappe in his hand, and so tell his tale. Some when thei speake in a great compaignie, will looke all one waie, as I knewe a reader in my daies, who looked intire soze, when he rode to scholers, whom one thought to disaiointe of such his constant looks: and thei stode against the west daie, he painted the Devil with hynes vpon his hedde, in the selfe same place, wher the Reader was wont alwaies to looke, the whiche strange monster, when the Reader sawe, he was hake abashed, and tourned his face an other waie. Some poyes vpon the ground, as though they sought for pinnes. Tullie tolles of one Theophrastus Tauriscus, who is saied to declaime after verses. Some swellles in the face, and fills their chekes full of winde, as though thei would blowe out the wordes. Some lattes forth their lippes, twoo inches good beyonde their teeth. Some talke as though their tongue wente of patines. Some shewes all their teeth. Some speakes in their teeth altogether. Some lattes their wordes fall in their lippes, scant opening them when thei speake. There are a thousande suche faultes among men, bothe for their speache, and also for their gesture, the whiche if in their younge yeres they bee not remedied, they will hardly be forgotte, when they come to mannes state. But the rather that these faultes mase bee redressed: I haue partly declared here tofoze, the right vse of utteraunce, and now I minde by Gods help, to shewe the right vse of gesture.

¶ What is gesture.

Gesture,
what it is.

Gesture is a certain comely moderation of the countenance, and all other partes of mannes bodie, aptlie agreyng to those thinges, whiche are spoken. That if we shall speake in a pleasaunt matter, it is meete that the looke also shoulde bee cheerefull, and all the gesture stirring thereafter. The hedde to be holden vpight, the forehead without frowning, the browes without bendynge, the nose without blotynge, the eyes quicke and pleasaunt, the lippes not layed out, the teeth without gremynng, the armes not muche cast abroade, but comely sette out, as tyme, and cause shall beste require: the handes sometymes opened, and sometymes holden together, the fingers poyncting,

tyng, the breaſte laid out, and the whole bodie ſtirryng altogether, with a ſemelie moderation. By the whiche behauiour of our bodie, after ſoche a ſorte, we ſhall not onelic delite menne with the ſight, but perſwade them the rather the truth of our cauſe.

Q. Hortenſius had ſoche delite to uſe comelie geſture, and had ſoche grace in that behalfe: that I doubt whether men had a greater deſire to ſe him, then thei had to heare hym. His countenance ſo well agreed with his wordes, & his wordes were ſo meete for his countenance, that not onelic he did pleaſe the iudgemente of his hearers, and contented their minde: but alſo he pleaſed their eyes, and delighted their eares, ſo moche as could be wiſhed. Hortenſius.

Cullie ſaith well: The geſture of manne, is the ſpeache of his bodie, and therefore reaſon it is, that like as the ſpeache muſt agree to the matter, ſo muſte alſo the geſture agree to the mynde, for the eyes are not giuen to manne onelic to ſee, but alſo to ſhewe, and ſet forth the meaning of his mynde, euen as vnto a Boxe, are giuen byſſelles: So a Lion, the taile: to a horſe, his eares: whereby their inclinacions and ſodaine affectiones are ſone eſpied. When wee ſee a manne looke redde in the eyes, his browes bente, his teethe biting his vpper lippe, we iudge that he is out of patience. Therefore as we ought to haue good regarde, for the utteraunce of oure wordes, ſo wee ought to take hede that our geſture be comelie the which both beeynge well obſerued, ſhall encrease ſame, and gette eſtimation vniuerſallie.

But heare an ende. And now as my will hath been carefull, to doe my beſt: ſo I wiſhe that my paines, maie bee taken thereafter. And yet what needes wiſhyng, ſeyng the good will not ſpeake euill: and the wicked cannot ſpeake well.

Therefore beeyng ſtaied vppon the good, and aſſured of their gentle bearyng with me: I feare none, bicauſe I ſtande vppon a ſaue grounde.

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[The Arte

*of Rhetorike, for the vse of
all soche as are studious of
Eloquence, sette forth
in Englishhe, by*

THOMAS
wilson.
1579.

**[And now newlie sette forth
again, with a Prologue
to the Reader.**

*¶ Imprinted at London,
by Ihon Kingston.*

Anno Dñi.
1563.



Handwritten note on the left margin:
~~My Dear Sir~~
in 40 June and

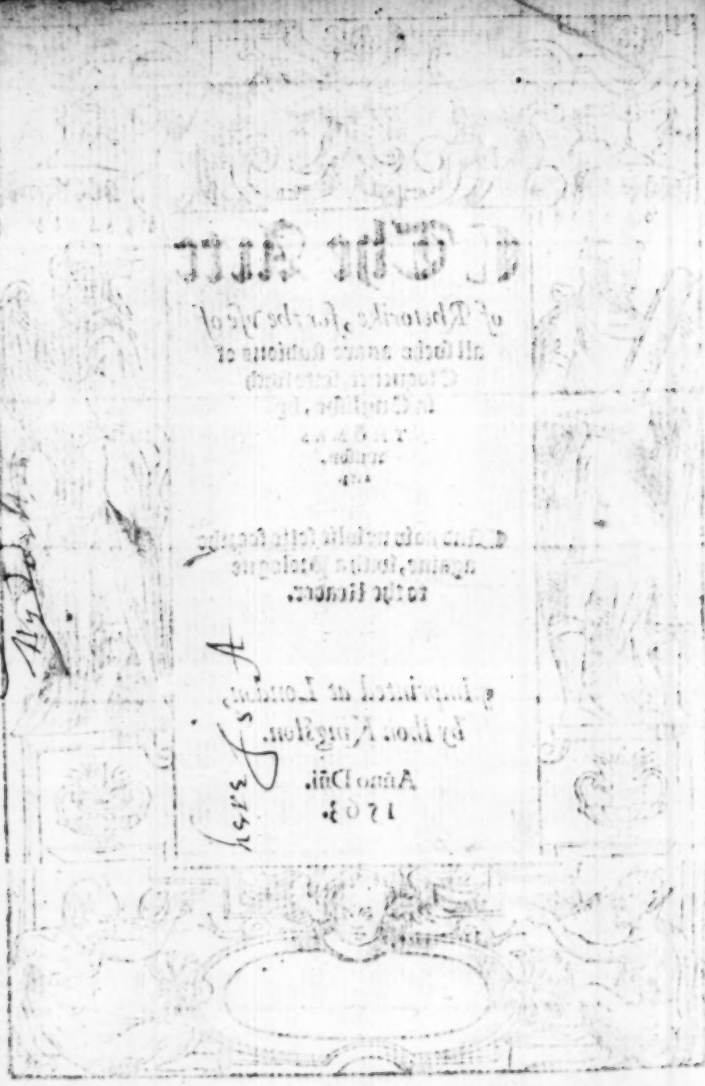
My Dear Sir

Handwritten text, possibly a title or address, written in a cursive script.

Handwritten text, possibly a date or a reference, written in a cursive script.

Handwritten text, possibly a date or a reference, written in a cursive script.

Handwritten text, possibly a date or a reference, written in a cursive script.



To the right ho

nourable Lorde, Thon Dudley, Lorde

Little Erie of warwike, and

Maister of the horse to the kyns

ges Patente: your assu

red to comradade,

THOMAS

WILSON,



When Pirthus King of the Ciprotos, made battaille againste the Romaynes, and could neither by force of armes, nor yet by any policie win certain strong holdes: he bled commonlie to sende one Cineas (a noble Oratour, and sometymes Scholet to Demosthenes) to perswade with the Capitaines and people, that were in

them; that they should yelde by the said holde or townes without fight or resistance. And so it came to passe, that through the pithe eloquence of this noble Oratour, divers strong Castelles and Fortresses, were peaceably given up, into the handes of Pirthus, whiche he should haue founde, verie harde and tedious to winne by the sword. And this thyng was not Pirthus himself ashamed in his common talke, to the praise of the said Oratour, openly to confesse: allegging that Cineas, though the eloquence of his tongue, waane mo cities vnto hym, then ever hymself should els haue been hable, by force to subdue. Good was that Oratour, whiche could doe so moche; and wise was that kynge, whiche should vse soche a meane. For, if the worthynesse of Eloquence maye moue vs, what worthier thyng can there bee, then with a sword to winne Cities, and whole countries: If profite maye perswade, what greater gain can we haue, then without bloodshed achine to a conqueste: If pleasure maye prouoke vs, what greater delite doe we knowe,

A. y. then

The Epistle dedicatorie.

then to see a whole multitude, with the onely talke of a man, ranshed and drawn, whiche waie he liketh beste to haue the-
Boldely then make I aduenture, and without feare step forth, to offer that vnto your Lordshippe, whiche for the dignitee is so excellent, and for the vnto so necessarie: that no man ought to be without it, whiche either shall beare role ouer many, or muste haue to doe with matters of a Realme. Considering therefore, your Lordshippes high estate, and worthe calling, I knowe nothing moze sitting with your honour, then to the gifte of good reason and vnderstandyng, wherewith we see you notable endued, to ioigne the perfection of Eloquence vnto yourne. And because that as well by your Lordshippes moste tender imbracing, of all soche as bee learned, as also by your right studious seruitises, you dooe euidently declare, not onely what estimation you haue, of all learning and excellent qualites in general, but also what a specialle desire and affection, you beare to Eloquence: I therefore, commend to your Lordshippes tuition and patronage, this treatise of Rhetorike, to the ende that ye maye gette some furtheraunce by the same, and I also be discharged of my faithfull promise: this laste yere made vnto you. For, whiche as is pleased you, vnto other talke of learning, earlesse to witte, that ye might one daie see the percepts of Rhetorike, sette forth by me in Englishe, as I had earli done the rules of Logike: hauing fir my contrarie the last冬ommer, a quiet tyme of vacation, with the right worshipfull sir Edward Darnley knight, trauailed so moche, as my leasure might serue thereunto, not onely to declare my good hart, to the satisfaying of your requeste to that behalfe, but also thought that your motion, to helpe the good aduente of some other, not so well furnished as your Lordshippe is, might be the more acceptable. For, as touching your selfe by the tyme that perforce require, of manifold and weightie matters of the comon weale, shall haue increased the Eloquence, whiche already doeth naturally florish in you: I doubt nothing, but you will so farre be better then this my booke, that I shall not onely blame to challenge you for a Scholar, in the Arte of Rhetorike, but my iudge-
ly

The Epistle dedicatorie.

ly sette forth: but also be giuen to sette this simple treatise, to
your Lordshippe to Schoole, that it maye learne Rhetorike of
your daily talke, finding you soche an Oratour in your speech
as greates clarkes doe declare, what an Oratour should bee.

In the meane season, I shall right humbly beseeche your
good Lordshippe, so to be a patron and defendour, of these my
labours, to you dedicated: as I shall bee a continuall
petitioner vnto almighty God, for your
preseruacion, and long con-
tinuance.

A. ij.

1. The first step is to identify the problem. This involves understanding the situation and the needs of the people involved. It is important to listen to all sides and to understand the underlying causes of the problem.

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1. *...*

*A Prologue to the
Reader.*



CR E A T E may their boldnesse be thought, that seeke without feare to set forth their knowledge: and suffer their doyngs to be seen, thei care not of whom. For, not onelie thereby doe thei bying menne to thinke, that thei stande moche in their owne conceipt, but also thei seme to assure thei meselues, that all menne will like, what soeuer they write. **W** herein thei commit twoo greate fautes: the one is, that thei are pꝛoude: the other is, that thei are fond. For, what greater pꝛide can there bee, then for any manne, to thynke hymself to be wiser, then all menne liuing? **W**hat greater folie can be imagined, then for one to thinke, that all menne wil like, what soeuer he writeth? Soche are thei for the mosse part by al likelihode, that doe set forth the bookes. **W**herin thei doe bothe betraie theim selues, and also giue greate occasion to the world, to talke largely of them. But al those that doe write, are not soche as I saie, nor meane not as I thynke, as the whiche are wise and learned menne, writyng onely vnder the correccion of others, to edifie their neighbour, and not selkyng in any wise their owne glozie. Neither all that be readers, wil talke their pleasures, but rather stale their iudgements, and wepe thynge with reason. Some perhappes maie like the writer, if his doynges be good, but the mosse part vndoubtedly, muste of force bee offended, as the whiche are corrupte of iudgemente, bicause thei are nought. **W**hen soche as seeke the greatestt praise, for writyng of bookes, should dooe beste in my simple minde, to write foolishhe toles, for then the mosse parte, would beste esteeme theim. And herein perhappes may I gette some aduantage, that in my young yeres, haue been bolde to set forth my simple fantasies, For, in soley I dare compare with the pꝛoudest, & in pꝛide I dare matche with hym, that is mosse foolishhe: not doubtyng to finde soche fellows, that not onelie

A.iiij.

will

A Prologue to the reader.

will seke to be egall vnto me, and perhappes excell me, but al
so soche as will therin right well esteeme me.

Cicero in his second boke de Oratore, byingeth in one Lu-
cillus, a pleasaunte and merie conceipted manne, who saieith,
that he would not haue soche thynges as he wote to be redde,
either of those that wer excellently learned, or of them that wer
altogether ignoraunt. For, that the one would thinke moze of
his doynge, and haue a farther meanyng with hym, then e-
uer the aucthour self thought: the other takyng the boke in his
hande, would vnderstande nothyng at all, breyng as meete to
reade aucthours, as an Asse to plate on the Organnes. This
man in thus sayyng, had some reason. But I beyng somewhat
acquainted with the world, haue founde out an other sozte of
menne, whom of all others, I would be lothe should reade any
of my doynge: especially soche thynges as either touched Chyist
or any good doctrine. And those are soche malicious folke, that
loue to finde faults in other mennes matters, and seuen yeres
together will kepe them in store, to the bitter vndoing of their
chrystia brother: not mindyng to read so: their better learning
but seekyng to depzaue whatsoeuer they finde, and watchyng
their tyme, will take beste aduauntage, to vndooe their neigh-
bour. Soche men I saie of al others, would I bee lothe to haue
the sigt, of any myne earnestte dooynges, if I could tell how to
forbid them, or how to hynder them of their purpose.

Twoo yeres past, at my beyng in Italie, I was charged in
Roome Toun, to my greate daunger and bitter vndooyng (if
Gods goodnesse had not been the greater) to haue wrytten this
boke of Rhetorike, and the Logike also, for the whiche I was
compted an heretike, notwithstanding the absolution, graun-
ted to all the realme, by Pope Iulie the thirde, for al former of-
fences or practises, denysed agaynst the holie mother Church,
as thei call it. A straunge matter, that thynges doen in Englað
seuen yeres before, and the same vniuersallie forgiven, should
afterwardes be laied to a mannes charge in Rome. But what
can not malice doe: What will not the wilfull deuise, to sa-
tisfie their mindes, so: vndooyng of others. God be my Judge. I
had

A Prologue to the reader.

had then as little feare (although death was prescrite, and the
tormente at hande, whereof I felte some smarte) as I neuer had
in all my life before. For, when I sawe those that did seeke my
death, to bee so maliciouslie sette, to make suche poore shifts,
for my redier dispatche, and to burden me with those backe
kerrynges: I toke such courage, and was so bold, that the Iudi-
ges then did moch marvaile at my stoutnesse, and thynkyng
to byng doune my greate harte, tolde me plainlie, that I was
in farther perille, then whereof I was aware, & sought there-
vpon to take aduantage of my woozdes, and to byng me in
daunger by al meanes possible. And after long debatynge with
me; thei willed me at any hande, to submit my self to the holie
Father, and the deuoute Colledge of Cardinales. For, other-
wise there was no remedie. With that beyng fullie purposed,
not to yelde to any submission, as one that little trusted their
colourable deceipte: I was as ware as I could bee, not to vtter
any thyng for myne owne harme, for feare I shoulde come in
their daunger. For, then either shoulde I haue died, or els haue
denied, bothe openlie and shamefullie, the knownen truth of
Christ and his Gospell. In the ende by Gods grace, I was won-
derfullie deliuered, thzough plain force of the woorthie Romai-
nes (an enterpryse hertofore in that sort neuer attempted) be-
yng then without hope of life, and moche lesse of libertie. And
now that I am come home, this booke is shewed me, and I de-
sired to looke vpon it, to amende it, where I thought meete. As
mende it wth I: saie, let the booke first amende it self, and make
me amendes. For, surely I haue no canse, to acknowledge it for
my booke, bicause I haue so smarted for it. For, where I haue
been euill handled, I haue moche adoone, to shewe my selfe
frendlie. If the soonne were the occasion, of the fathers synne
sommente, would not the father bee offended with hym? thinke
you? And at the least, would he not take heed; how hereafter he
had to dooe with hym? If others neuer gotte more by bookes,
then I haue doone: wer better be a Carter, then a Scholer, for
wozdlie profit. A burnte childe feareth the fire, and a beaten
Dogge, escheweth the whippe. Now therefore, I will none of
this

A Prologue to the reader.

this booke from henceforth, I will none of hym I saie: take
hym that list, and weare hym that will. And by that tyme thei
haue paid for hym so dearelie, as I haue doen, thei will bee as
wearie of him, as I haue been. Who that toucheth this, shall
be filled with it, and he that goeth in the Sunne, shall be Sunne
burnt, although he thinke not of it. So thei that will read this,
or soche like bookes, shall in the ende, bee as the bookes are.
What goodnes is in this treatise, I can not without vainglo-
rie repozte, neither will I meddle with it, either hotte or colde.
As it was, so it is, and so bee it still hereafter for me: so that I
heare no moze of it, and that if be not yet ones again cast in my
dishe. But this I saie to others, as I am assured thei will laugh
that will reade it: so if the world should tourne (as God forbide)
thei wer mozte like to wepe, that in all poyntes would follow
it. I would bee lothe that any manne should hurte himself, for
my doynges. And therefore, to auoide the worst for al partes,
the beste wer neuer ones to looke on it: for then I am assured,
no manne shall take harme by it. But I thinke some shal read
it, befoze whom I dooe washe my handes, if any harme should
come to them hereafter, and let them not saie, but that thei are
warned. I neuer harde a manne yet troubled for ignorance in
religion: And yet me thinkes, it is as great an heresie, not to
know God, as to erre in the knowlege of God. But some per-
happes, maie saie vnto me: Sir, you are moche to be blamed,
that are so fearfull, and doe cast soche perilles befoze hande, to
discourage menne from well doyng. I aunswere: By mynd is
not to discourage ante man, but onelie to shewe, howe I haue
bee tried for this bookes sake, tanquam per ignem. For in dede
the prison was on fire, when I came out of it, and where as I
feared fire most (as who is he that doeth not feare it): I was de-
liuered by fire and sword together. And yet now thus fearfull
am I, that haupng been thus swinged, and restrained of liber-
tie: I would firste rather hasard my life presently hereafter, to
dye vpon a Turke: then to abide again without hope of liber-
tie, soche painfull imprisonment for euer. So that I haue now
got courage with sufferynge damage, and made my self as you
se,

A Prologue to the reader.

see, beeing willing from henceforth to dye: being then brought
onely but in feare of death. Thei that loue sozow vpon sozow:
God sende it theim. I for my parte, had rather be without sense
of grief, then for euer to liue in grief. And I thinke the troubles
before death, beeing long suffered, and without hope continued
ar worse a great deale, the present death it self can be: especial-
ly to hym that maketh little account of this life, and is well
armed with a constaunte mynde to Godwarde. Thus I haue
talked of my self, moze then I needed, some will saie, and yet
not moze (maie I well saie, then I haue needed in deede. For I
was without all help, and without al hope, not onely of liber-
tie, but also of life, and therefore, what thing needed I not: Or
with what wordes sufficientlie, could I sette forth my neede:
GOD be praised, and thanks be giuen to him onely, that not
onely hath deliuered me, out of the L. Is mouth: but also hath
brought Englande, my deare countrie, out of greates byndom
and sozein bondage.

And GOD lane the Quenes Maestie, the realme, and the
scattered flocke of Christe, and graunte, O mercifull GOD,
an vniuersall quietnesse of mynde, perfecte agreemente in
doctrine, and amendment of our liues, that we maie,
bee all one Shepesholde, and haue one Pastour
Jesus, to whom with the father, and the
holie Ghoste, bee honour and glo-
rie, worlde without ende.

Amen. This seventh

of Decemiber.

Anno Dñi.

1560.

Eloquence firste

GIVEN BY GOD, AND

after losse by manne, and

laste repaired by

God again.



An (in whom is poured the breath of life) was made at his firste being an everliuing creature, vnto the liknes of God, endued with reason, and appointed Lorde ouer all other thyngs liuyng. But after the fall of our first Father, synne so crepte in, that oure knowlege was moche darkened, and by corruption of this our fleshy, mannes reason and entendement, were bothe ouerwhelmed. At what tyme God being soze grieved with the folie of one man pitied of his mere goodnesse, the whole state and posteritie of mankynde. And therfore (whereas throught the wicked suggestion of our Chastellie enemye, the loysfull fruction of Gods glorie was altogether losse:) it pleased our heauenly Father, to reparaire mankynde of his free merrie, and to graunt an euerliuyng enheritaunce, vnto all soche as woulde by constaunte faith, seeke earnestlie there after. Long it was, ere that man knewe hymself, beeyng destitute of Goddes grace, so that all thynges wared sauage, the yearth vitilled, societie neglected, Goddes will not knowen, manne againste manne, one againste an other, and all againste order. Some liued by spoile, some like brute beastes, grafed vpon the ground, some went naked, some roumed like Woodoses, none did any thyng by reason, but mosse did what thei could, by manhode. None almosse, considered the euerliuyng God, but all liued mosse commonlie after their owne luste. By death thei thought that all thynges eanded, by life they looked for none other liuyng. None remembred the true obseruacion of Medlocke, none tendered

The Preface.

tendered the education of their childzen, Lawes were not regarded, true dealing was not once vsed. For vertue, vice bare place, for right and equitie, might vsed authoritie. And therefore, where as manne through reason, might haue vsed order: man through folie fell into errour. And thus for lacke of skill; and for want of grace, euill so preuailed, that the Demill was most esteemed, and God either almost vnknown among them all, or els nothing feared among so manie. Therefore, euen now when man was thus past all hope of amendment, God still tendering his owne workmanship, stirred vp his faithfull and electe, to perswade with reason, all menne to foriettie. And gaue his appointed ministers knowledge, bothe to see the natures of men, and also graunted them the gifte of vtreraunce that thei might with ease, winne folke at their will, and frame them by reason to all good order.

And therefore, where as men liued bruttishly in open feldes hauing neither hous to shroude them in, nor attire to clothe their backs, nor yet any regard to seke their beste auaille: these appointed of God, called the together by vtreraunce of speche; and perswaded with them what was good, what was bad, and what was gainefull for mankynde. And although at firste, the rude could hardely learne, and either for straigenesse of the thing. would not gladlie receiue the offer, or els for lacke of knowledge, could not perceiue the goodnesse: yet being somewhat drawn, and delited with the pleasantnesse of reason, and the sweetenes of vtreraunce: after a certain space, thei became thorough nuture and good aduisement, of wilde, sober: of cruell, gentle: of foolles, wise: and of beastes, menne: Soche force hath the tongue, and soche is the power of Eloquence and Reason, that moste men are forced, euen to yelde in that, whiche moste standeth againste their wille. And therefore, the Poetes dooe felghie, that Hercules being a manne of greate wisdome, had all men latched together by the eares in a chain, to drawe them and leade thein euen as he lusted. For, his witte was so great his tongue so Eloquence, and his experience soche, that no one man was able to withstande his reason, but euery one was ra-

ther

The Preface.

rather byuen to dooe that, whiche he would, and to will that, whiche he did: agreyng to his aduise, bothe in woꝝde & woꝝke, in all that euer thei were hable.

Neither can I see, that menne could haue been brought, by any other meanes, to liue together in fellowshippe of life, to maintaine Cities, to deale truely, and willingly to obeye one an other, if men at the first had not by Arte and eloquence perswaded that, whiche thei fulle ofte sounde out by reason. For, what manne I praise you, beyng better hable to maintain him self, by valiaunte courage, then by liuyng in base subieccion: would not rather loke to rule like a Loꝝde, then to liue like an vnderlyng: If by reason he were not perswaded, that it behoꝝueth euery manne, to liue in his owne vocacion: and not to seke any higher roume, then wherunto he was at the first appointed: Who would digge and delue, fro moꝝne till eueninge: Who would trauaile and tosse, with the sweate of his browes for ea, who would for his kynges pleasure, aduenture and hazard his life, if witte had had not so wonne menne, that thei thought nothing moꝝe nedefull in this woꝝlde, no; any thyng wherunto thei were moꝝe bounden: then here to liue in their ductie, and to train their whole life, accordyng to their calling. Therefore, whereas men are in many thynges weake by nature, and subiecte to moche infirmitie: I thinke in this one point, thei passe all other creatures liuyng, that thei haue the gifte of speache and reason.

And among all other, I thinke hym moꝝte woꝝthie same, and amongest menne, to be taken for halfe a God: that therein doeth chiefly, and aboue all other, excelle menne, wherein men doe excelle beastes. For, he that is among the reasonable, of all moꝝte reasonable, and among the wittie, of all moꝝte wittie, and among the Eloquent, of all moꝝte Eloquent: him thinke I among all menne, not onely to be taken for a singular man, but rather to bee counted for halfe a God. For, in seeking the excellencie hereof, the soner he draweth to perfeccion, the nigher he commeth to God, who is the chief wisdom, and therefore called God, because he is moꝝte wise, or rather wise.

dome

The Preface.

Donne it self.

Now then, seeing that God giueth his heauenlie grace, vnto all soche as call vnto hym with stretched handes, and humble hart, neuer wanting to those, that want not to them selues
I purpose by his grace and especiall assistance, to set forth
soche preceptes of Eloquence, and to shewe what
obseruacion the wise haue vsed, in hande

lyng of their matters: that the vn-

learned by seeing the practise

of others, maye haue

some know-

ledge

them selues,

and learne by their

neighbours deuise, what is

necessarie for them-

selues, in their

own case.

¶ *Gualterus Haddontus D. Iuris Civilis,*
ET REGINAE MAIE-
statis, à Libellis supplicibus.



Rhetorice Logice soror, est affata sororelli:
Quem didicit nuper, sermo Britannus erat.
Rhetorice tacuit, magno pericula dolore:
Nam nondum nostro nouerat ore loqui.

Audijt hæc, Logices, Vuilfonus forte, magister:
Qui fuerat, nostros addideratq; sonos.
Rhetorice inuitam, verbis solatus amicis:
Seuocat, & rogitar num esse Britanna velit?
Deiciens oculos respondit velle hberiter:
Sed se, qua possit, non reperire, via.
Ipse vias [inquit] tradam, legesq; loquendi:
Quomodo perfecte verba Britanna lotes.
Liberat ille fidem, uostro sermone politur.
Rhetorice, nostra est vtraq; facta soror:
Anglia nobilium si charus sermo sororum:
Est tibi, sermonis charus & author erit.

¶ *Thomas Vuilfonus in Anglicam*
Rhetorice suam.



Anglia si doceat, quod Græcia docta: quid obstat
Quo minus ex Anglis Anglia, vera sciat.
Non (quia Greca potes, vel calles verba Latina)
Doctus es, aut sapiens: sed quia vera vides.
Aurea secreto tegitur sapientia sensu.
Abdita sensa tenes Anglus: es ergo sciens.
Sed mea Rhetorice nequeat cum lingua polire:
Cui vacat, hoc vnum quod valet, oro velit.

What is Rhetorique.

Rhetorique is an arte to set forth by utteraunce of wordes, matter at large, or (as Cicero doeth saie) it is a learned, or rather an artificiall declaration of the minde, in the handling of any cause, called in contencion, that maie throught reason largely be discussed.

The matter whereupon an Oratour must speake.

Oratour muste be able to speake fully of all those questions, whiche by lawe and mannes ordinaunce are enacted, and appointed for the vse and profite of man, soche as are thought apt for the tongue to sette forthward. Now Astronomie is rather learned by demonstration, then taught by any great utteraunce. Arithmetique finally nedeth thuse of eloquence, seying it maie be had wholly by nombryng onely. Geometrie rather asketh a good square, then a cleane flowyng tongue, to set out the arte. Wherefore an Oratores professiõ, is to speake onely, of all soche matters as maie largely be expounded, for mannes behoue, and maie with moche grace be set out, for all men to heare them.

Of Questions.

Euery question or demaunde in thinges, is of twoo sortes. Either it is an infinite questio, and without ende, or els it is definite, and comprehended within some ende.

Those questions are called infinite, whiche generally are propounded, without the comprehension of time, place, and persone, or any such like: that is to saie, when no certaine thing is named, but onely wordes are generally spoken. As thus, whether it be beste to marie, or to lue single. Whiche is better, a Courtiers life, or a Scholers life.

Those questions are called definite; whiche set forth the matter, with the appointment, and naming of place, time and persone. As thus. Whether now it bee best here in Englands, for a Dyeste to Paris, or to lue single. Whether it were meete for the kynges maiestie, that now is, to marie with a stranger, or to marie with one of his own subiectes.

a. j.

Now

Rhetorique occupieth aboute all lawes, concerning man.

Questions of twoo sortes.

Questions infinite.

Questions definite.

The arte of Rhetorique.

Questions de
finite, belongs
proverbe to an
Orator.

Now the definite question (as the whiche concerneth some one persone) is moſte agreyng to the purpose of an Orator: considering particuler matters in the Lawe, are euer debated betwixt certayne persones, the one affirming for his parte, and the other denying as fast again for his parte.

Questions in-
finite, proper
vnto Logicians.

Things generally spoken, without all circumstances, are moze proper vnto the Logician, who talketh of things vniuersally without respect of persone, time, or place. And yet notwithstanding, Tullie doeth saye, that whosoener will talke of a particuler matter, must remember that within the same also, is comprehended a generall. As for example. If I shall aske this question, whether it be lawfull for William Conquerour to invade Englande, and winne it by force of armour, I must also consider this, whether it be lawfull for any man to vsurpe power, or it bee not lawfull. What if the greater can not be bozne withall, the lesse ca not be neither. And in this respecte, a generall question agreeth well to an Orators pſeſſion, and ought well to bee knowne, for the better furtherance of his matter, notwithstanding the particuler question; is euer called in controuersie, and the generall onely thereupon considered, to comprehend and compasse the same, as the whiche is moze generall.

Three things are required of an Orator.

Orators bound
to perswade, in
things.

To teach.
To delight.
And to perswade.

Plain words
proper vnto an
Orator.

Firste therefore, an Orator must labour to tell his tale, that the hearers may well knowe what he meaneth, and vnderstande him whole, the whiche he shall with ease doe, if he utter his minde in plain wordes, soche as are vsuallie receiued, and tell it orderly, without going aboute the bushe. What if he doe not this, he shall neuer doe the other. For what man can bee delisted, or yet be perswaded, with the onelic hearing of those thynges, whiche he knoweth not what they meane. The tongue is ordeined to expresse the minde, that one might vnderstande an others meaning: Now what auaileth to speake, when none can tell, what the speaker meaneth: Therefore Phaulo- rinus the Philosopher (as Celsus telleth the tale) did hit a yong

young man ouer the thumbes, berie handsomely so; vsyng ouer old, and ouer straunge woordes. Sithe (q^{ue}stioⁿ) when our old greate auncesters and graundfres were aliu^e, thei spake plainly in their mothers tongue, and vsed olde language, soche as was spoken then, at the buildyng of Noome. But you talke me soche a Latin, as though you spake with them euen now, that wer twoo o^r thye thousande yeres ago, and onely because you would haue no man, to vnderstand what you saie. Now were it not better so; thee a thousande folde, (thou foolishse fellowe) in sekynge to haue thy desire, to holde thy peace, and speake nothyng at all; fo^r then by that meanes, se we should knowe what were thy meaning. But thou saiest, the olde antiquitie dooeth like thes beste, because it is good, sober, and modest. Ah, liue man as thei did befoze thee and speake thy minde now, as men doe at this date. And remember that, whiche Cesar saileth, beware as long as thou liuest, of straunge woordes, as thou wouldest take hede and eschue greate rockes in the sea.

A Philosophers
writte say-
yng to a yong
ma that taught
so speake darlie
language.

The next part that he hath to plaie, is to chere his gesses and to make theim take pleasure, with hearyng of thynges wittely deuised, and pleasauntlie set forth. Wherefoze euery Orator, should earnestly labour to file his tongue, that his woordes maie slide with ease, and that in his deliuerance he maie haue soche grace, as the sounde of a Lute, o^r any soche instrument doeth giue. When his sentences myste bee well framed, and his woordes aptlie vsed, throughout the whole discourse of his Oracion.

Orators must
use delitefull
woordes, and
saynges.

Whirle, soche quicknesse of witte must bee shewed, and soche pleasaunte saies so well applied, that the eares maie finde moche delite, whereof I will speake largely, when I shall entreate of mouyng laughter. And assuredlie nothyng is moze needefull, then to quicken thes heaule loden wittes of ours, and moche to cherish, thes our lompishe and brutish natures, fo^r excepte menne finde delite, thei will not longe abide: delite theim, and winne theim, wearie theim, and you lose them fo^r euer. And that is the reason, that men commonlie tary the ende of a merie plaie, and can not abide the halfe hearyng of a soler chekyng Sermon. Wherefoze euen thes aunciente Preachers, muste now and then plaie the foolles in the pulpite, to serue the tickle eares of thei ne-

Preachers not
so diligentlie
heard, as com-
mon playes.

a. y. tyng

The arte of Rhetorike.

Preachers must
sometimes bee
wiser, wht they
speake to the
people.

Drinking neede
full.

Scurrillitie
odious.

Affections must
be moued.

Wisdom is
hert all things
gou perfect.

tyng audience, or els they are like some tymes to preache to the bare walles, for though their spirite be apt, and our will prone, yet our fleshe is so beaue, & humours so ouerwhelme vs, that we can not without refreshyng, long abide to heare any one thing. Thus we se, that to delite is needefull, without the whiche, weightier matters will not be heard at all, and therefore, hym kunne I thanke, that bothe can and will euer, mingle sweete, among the sowre, be he Preacher, Lawyer, yea, or Cooke either hardely, when he dresseth a good dishe of meate: now I neede not to tell that scurrillitie, or Alehouse tellyng, would bee thought odious, or grosse misthe would be deamed madnesse: considering that euen the mean witted doe knowe that all ready, and as for other, that haue no witte, they will neuer learne it, therefore God speede thē. Now when these twoo are dooen, he muste perswade, and moue the affections of his hearers in soche wise, that they shall be forced to yelde vnto his sayng, whereof (because the matter is large, and made moze aply be declared, when I shall speake of Amplification) I will surcease to speake any thing thereof at this tyme.

¶ By what meanes Eloquence is attained.

Firste needefull it is that he, whiche desireth to excell in this giste of Oratorie, and longeth to proue an eloquent manne, must naturally haue a witte, and an aptnesse thereunto: then muste he to his booke, and learne to be well storied with knowlege, that he make be able to minister matter, for al causes necessary. The whiche when he hath gotte plentifully, he must vse moche exercise, bothe in wyting, and also in speaking. For though he haue a witte, and learnyng together, yet shall they bothe little auaille, without moche practise. What maketh the Lawyer to haue soche utteraunce & practise. What maketh the Preacher to speake so roundly & practise. Yea, what maketh woemen go so faste apace with their woojdes? Parle practise I warraunt you. Therefore in all faculties, diligent practise, and earnest exercise, are the onely thinges, that make men proue excellentes. Many men knowe the arte verie well, and be in all pointes thoroughly grounded, and acquainted with the preceptes, and yet it is not their hap to proue eloquentes. And the reason is, that eloquence it self, came not vp first by the

the art, but the art rather was gathered vpon eloquence. For wisemen seying by moche obseruacion, and diligent practise, the compasse of diuers causes, compiled thereupon preceptes and lessons, worthy to bee knowen, and learned of all men. Therefore befoze art was inuented, eloquence was vntesed, and throught practise made perfect, the whiche in al thynges, is a soueraigne meane, mooste hightly to excell.

Now, befoze we vse either to wyte, or speake eloquently, we muste dedicate our mindes wholse, to folow the mooste wyse and learned menne, and seeke to fashon, as well their speache and gesturing, as their wyte or enditing. The whiche when we earnestly minde to do, we can not but in tyme appere somewhat like them. For if they that walke moche in the Sonne, and thinke not of it, are yet for the mooste parte Sonne burnt, it can not be but that they, whiche wittingly and willingly, traiaile to counterfete other, muste needes take some colour of theim, and bee like vnto theim, in some one thyng or other, accoording to the Proverbe, by companyng with the wyse, a man shall learne wisdom.

¶ To what purpose this art is set forth.

This purpose, and for this vse, is the art compyled together, by the learned and wyse menne, that those whiche are ignoraunt, might iudge of the learned, and labour (when tyme should requyre) to folow theirowkes accoordingly. Again, the art helpeth well to dispose, and order matters of our owne inuencion, the whiche wee must folowe, as well in speakyng, as in wytyng, for though many by nature without art, haue proued worthy men, yet is art a surer guide, then nature, considering wee see as lyuelie by the art, what wee doe, as though wee red a thyng in wytyng, whereas natures doynge are not so open to all men. Againe, those that haue good wittes, by nature, shall better encrease them by art, and the blunt also shall be whetted throught art, that want nature to help the forward.

¶ Five thynges to be considered in an Orator.



By one that will largesse handle any matter, must fasten his minde firste of all, vpon these five especiall poyntes that followe, and learne theim euery one.

1. Inuencion

Rhetorique
first made by
wisemen and
not by men
first made by
Rhetorique.

Imitation of
folowing the
wayes of wise
men, is neede
full.

Rhetorique,
to what pur-
pose it serueth

Arte, surer
guide then
nature.

The art of Rhetorique.

Orators
must haue, b.
thynges to
make them
perfecte.

Inuencion,
what it is.

Disposition,
what it is.

Elocucion,
what it is.

Memorie,
what it is.

Pronounci-
a-
415, what it is

- i. Inuencion of matter.
- ii. Disposition of the same.
- iii. Elocucion.
- iiii. Memorie.
- v. Utterance.

The finding out of apte matter, called otherwise Inuencion, is a searchyng out of thynges true, or thynges likeli, the whiche make reasonable sette for the a matter, and make it appere probable. The places of Logique, giue good occasion to finde out plentie, full matter. And therefore, they that will proue any cause, and seke onely to teache thereby the truthe, must search out the places of Logique, and no doubt they shall finde moche plentie. But what auaileth moche treasure and apt matter, if man can not applie it to his purpose. Therefore, in the seconde place is mencioned, the settelyng or orderyng of thynges inuented for this purpose, called in Latine, Dispositio, the whiche is nothyng els, but an apte bestowyng, and orderly placing of thynges, declaryng where every argument shalbe set, and in what maner every reason shalbe applied, for confirmacion of the purpose.

But yet what helpeth it, though we can finde good reasons, and knowe how to place them, if wee haue not apte woordes, and picked sentences, to commend the whole matter. Therefore, this point must needes folowe, to beautifie the cause, the whiche beyng called Elocutio, is an applyng of apte woordes and sentences to the matter, founde out to confirme the cause. When all these are had together, it auaileth little, if manne haue no memorie, to contayne them. The Memorie therefore muste be cherished, the whiche is a faste holdyng, bothe of matter and woordes couched together, to confirme any cause.

Be it now, that one haue all these sower, yet if he wante the fitt, al the other doe little profite. For though a man can finde out good matter, and good woordes, though he can handsomely set them together, and carie them very well a- waie in his minde, yet it is to no purpose, if he haue no utterance, when he should speake his minde, and shewe men what he hath to saie. Utterance therefore, is a cramyng of the voke, countenance, and gesture, after a comely maner.

Thus

Thus we see, that every one of these must go together, to make a perfecte Oracion, and that the lacke of one, is an hinderance of the whole, and that aswell all maie be wanting as one, if we loke to haue an absolute Oracion.

¶ There are seuen partes in euery Oracion.

- i. The Enterance or beginnyng.
- ii. The Narracion.
- iii. The Proposition.
- iiii. The Denision or seuerall parting of thynges
- v. The Confirmation.
- vi. The Confutation.
- vii. The Conclusion.

Oracions in generall consist vpon vii. partes.

The Enterance or beginnyng, is the former parte of the Oracion, whereby the will of the standers by, or of the Judge is sought for, and required to heare the matter. Enterance, what it is.

The Narracion, is a plain and manifest poynting of the matter, and an euident settynge forth of all thynges, that belong vnto the same, with a brief rehearsall, grounded vpon some reason. Narracion.

The Proposition is a pithie sentence, comprehending in a small rounne, the somme of the whole matter.

The Denision, is an openyng of thynges, wherein we agree and rest vpon, and wherein we sticke, and stand in trauers, shewing what we haue to saie, in our owne behalfe. Denision.

The Confirmation, is a declaracion of our owne reasons, with assured and constant proofes. Confirmacio.

The Confutation, is a dissoluyng or wipynge awaie, of all suche reasons, as make against vs. Confutation.

The Conclusion, is a clarkely gatherynge of the matter, spoken before, and a lappynge by of it altogether. Conclusion.

Now, because in every one of these, greate heed ought to bee had, and moche art must be vsed, to content and like all parties: I purpose in the second booke, to set forth the at large, euery one of these, that bothe we maie knowe in all partes, what to followe, and what to eschue. And firste, when tyme shalbe to talke of any matter, I would aduise euery man, to consider the nature of the cause self, that the rather he might frame his whole Oracion thereafter.

a. liij.

Euery

The art of Rhetorique.

¶ Every matter is contained
in one of these fower.

Matters in
general, stāde
in iii. pointes

Either it is an honeste thyng, whercof we speake, oꝛ
els it is filthie and vile, oꝛ els betwixte bothe: and
doubtfull, what is to be called; oꝛ els it is some trife-
lyng matter, that is of small weight.

Matters i.
honeste.

That is called an honest matter, when either we take in
hande soche a cause, that all menne would maintain, oꝛ els
gainesaie soche a cause, that no man can well like.

Matters, ii.
filthie.

When dooe wee holde and defende a filthie matter, when
either wee speake againste our owne conscience, in an euill
matter, oꝛ els withstaunde an vppight truthe.

Matters iii.
doubtfull.

The cause then is doubtfull, when the matter is half ho-
nest, and halfe vnhonest.

Matters iiii.
trifelyng.

Soche are trifling causes, when there is no weight in thē
as if one should phantasie, to praise a Gose, befoze any other
beast liuing (as I knowe who did) oꝛ of fruite to commende
Apples chiesly, as Quid did, oꝛ the sener quartain, as Iba-
nozinus did, oꝛ the Gnatte, as Virgill did, oꝛ the battaile of
Frogges, as Homere did, oꝛ dyspasse beardes, oꝛ commend
shauen heddes.

¶ Good hede to be taken at the first, vpon the
handclpyng of any matter in iudgement.

Circumstan-
ces necessarie
in all causes
to be noted.

Wot onelie it is necessarie to knowe, what maner of
cause we haue taken in hande, when we firste enter
vpon any matter, but also it is wisdome, to consi-
der the tyme, the place, the manne for whom we
speake, the man against whom we speake, the matter wher-
of we speake, and the Iudges befoze whom we speake, the
reasons that beste serue to further our cause, and those rea-
sons also, that maie seme somewhat to hinder our cause, and
in nowise to vse any soche at all, oꝛ els warily to mitigate
by protestacion, the euill that is in them, and alwaies to vse
whatsoever can bee saied, to winne the chief hearers good
willes, and perswade them to our purpose. If the cause goe
by fauour, and that reason cannot so moche auaille, as good
will shalbe able to do: oꝛ els if mouing affectiōs can do moze
good, then byingng in of good reasons, it is meete alwaies
to vse that waie, whereby we maie by good helpe, gette the
our hande. What if mine aduersaries reasons, by me being
confuted,

Fauor & fa-
uour, and af-
fectiōs mo-
uving, when
they are moſte
necessarie.

confuted, serue better to helpe forward my cause, then mine owne reasons confirmed, can be able to dooe good: I should wholly bestowe my tyme, and trauaill to weaken and inake asunder, all that euer he byingeth with him. But if I can with moze ease, proue myne owne saynges, either with witneses, or with wordes, then be able to confute his with reason, I muste labour to withstaue mennes mindes, from myne aduersaries foundacion, and require theim wholly to herken vnto that, whiche I haue to saie, beyng of it self so iuste and so reasonable, that none can rightly speake againste it, and shewe them that greate pittie it were, for lacke of the onelie hearyng, that a true matter, should want true dealyng. Neuer & besides all these, there remain two lessons, the whiche wisemen haue alwaies obserued, and therefore ought of all men, assuredly to be learned. The one is, that if any matter be laied against vs, whiche by reason can hardly be auoided or the whiche is so open, that none almoste can deny, it wer wisdoms in confutynge all the other reasons, to passe ouer this one, as though we saue it not, and therefore speake neuer a worde of it. Or els if necessitie shall force a man to saie somewhat, he maie make an outwarde byagge, as though there were no matter in it, euer so speaking of it, as though he would stande to the triall, making menne to beleue, he would fight in the cause, when better it were (if necessitie so required) to run cleane awaie. And therein though a manne doe sic & giue place, euer moze the gladder, the lesse raupng there is, or stirryng in this matter: yet he sleeth wisely, and for this ende, that beyng sensed other wise, and strongly appointed, he maie take his aduersarie at the best aduantage or at the least, weary hym with moche linyng, and make hym with oft soche flyng, to forsake his chief defence.

The other lesson is, that whereas we purpose alwaies to haue the victorie, we should so speake, that wee maie labour rather not to hinder, or hurt our cause, then to seke meanes to further it. And yet I speake not this, but that bothe these are right necessarie, and euery one that will doo good, must take paines in them bothe, but yet notwithstanding, it is a fouler faulte a greate deale, for an Orator to be founde hurting his owne cause, then it should turne to his rebuke, if he had not furthered his whole entent. Therefore not onely is

a. b.

It

Aduersaries
reasons, whiche
they should best
be confuted.

Argumentes
when they
should chieflie
be used.

Orators,
hard to auoid
should alwaies
be passe ouer,
as though we
saue them
not at all.

Good to bee
bold in moste
daunger, if o-
ther wise we
can not escape

Better not to
hauie a good
matter, by ill
speech, then to
further it by
good talke.

The art of Rhetorique.

warenesse in
speaking, and
so; bearing to
speake.

The persone
befoze whom
we speake,
muste be well
marked.

Tyme must
be obserued,

it wisdome, to speake so moche as is needfull, but also it is good reason, to leaue vnspoken, so moche as is needlesse, the whiche although the wisest can doe, and nebe no teachyng, yet these common wittes, offende moche now and then, in this behalfe. Some man beyng stirred, shall hurte moze our cause, then twentie other. Tauntyng tooozdes befoze some men, will not be bozne at all. Sharpe rebukhyng of our aduersarie, o; frumpes giuen befoze some persones: can not be suffred at all. Pea, sometymes a manne muste not speake all that he knoweth, so; if he doe, he is like to finde small fauor, although he haue iuste cause to speake, and make with reason declare his minde at large. And albeit that wittes folke, can soner rebuke that, whiche is fondly spoken, then rebillie pzaise that, whiche is wisely kepte close, yet the necessitie of the matter, muste rather bee marked, then the sonde iudgement of the people esteemed. What a soze sayng were this? When a Lawier should take in hande a matter, concerning life and death, and an other should aske how he hath sped, to heare tell that the Lawier, hath not onely cast awaie his client, but vndoed hymself also, in speakyng thynges inconsiderately, as no doubt it often happeneth, that wisemen, and those also that be none euil men neither, make vnwares speake thynges, whiche after ward thei soze repent, & would call backe again, with losse of a greate somme. Now what a foly it is, not to remember the tyme, and the men. M; who will speake that, whiche he knoweth will not be liked, if he purpose to finde fauour at their handes, befoze whō he speaketh, what man of reason, wil pzaise that befoze the Iudges (befoze whom he knoweth, the determinaciō of his cause resteth) whiche the Iudges self can not abide, to heare spoken at all: M; doeth not he moche hinder his owne matter, that without all curtesie, o; pzeface made, will largely speake euill of those men, whom the hearers of his cause, tenderly doe fauor: M; be it that there be some notable fault in thine aduersarie, with whiche the Iudges also are infected, were it not foly so; thee, to charge thine aduersary with thesame. Considering the Iudges thereby make thinke, thou speakest against theim also, and so thou maifest perhaps, lose their fauour in sekpyng soche defence, made without all discretion. And in framyng reasons, to confirme the purpose, if any be spoken

spoken plainly false, or els contrary to that, whiche was spoken befoze, doeth it not moche hinder a good matter. Therfoze in all causes, this good hede ought to be had, that alwayes we labour to doe some good, in furthering of our cause, or if we can not so do, at the least that we do no harme at al.

¶ There are thre kinde of causes, or Orations, whiche serue for euery matter.

Whyng can be handeled by this arte, but the same is conteyned, within one of these thre causes. ¶ Either the matter consisteth in praise, or dispraise of a thing, or els in cōsulting, whether the cause be profitable, or unprofitable, or lastly, whether the matter be right or wrong. And yet this one thyng is to bee learned, that in euery one of these thre causes, these thre seuerall endes, make euery one of them be cōteined, in any one of them. And therfoze, he that shall haue cause to praise any one bodie, shall haue iuste cause to speake of iustice, to entreate of profite, and iointly to talke of one thing with an other. But because these thre causes, are cōmonly and for the moste part, seuerally parted, I will speake of theim, one after an other, as they are set forth by wise mennes iudgements, and particularly declare their properties, all in order.

The Oracion demonstratiue, standeth either in praise, or dispraise of some one manne, or of some one thyng, or of some one deebe doon.

¶ The kinde Demonstratiue, where in chiefly it is occupied.

Here are diuerse thynges, whiche are praised, and dispraised, as men, countries, citees, places, beastes, hilles, riuers, houses, castles, deedes dooen by woꝝ, this men, and pollicies inuēted by greate warriors but moste commonly men are praised, for diuerse resptes, befoze any of the other thynges are taken in hande.

Now in praising a noble personage, and in setting forth at large his worthines, Quintilian giueth warnyng, to vse this threfolde order.

Noble personages, how they should be praised.

¶ Before his life.
¶ To obserue hynges.
¶ In his life.
¶ After his death.

Before

The art of Rhetorique.

Befoze a mannes life, are considered these places.

The Realm.

The Citie.

The Towne.

The Parentes.

The Ancestours.

In a mannes life, praise muste bee parted threholde. That is to saie, into the gistes of good thynges of the minde, the body, and of fortune. Now the gistes of the body, and of fortune, are not praise worthy, of their own nature: but euen as they are vsed, either to, or fro, so they are either praised, or dyspraised. Gistes of the mynde, deserue the whole trumpe, and sound commendacion aboue all other, wherein we maie vse the rehearsall of vertues, as they are in order, and beginnyng at his infancie, tell all his doynges, till his last age.

The places wherof are these.

The birthe, and infancie.

The childhode.

The stripelyng age, or spryng tide.

The mannes state.

The olde age.

The time of his departure, or death.

Whether the person be a man, or a woman.

The bringyng vp, the nuryng, and the behauour of his life.

To what studie he taketh himself vnto, what companie he vseth, how he liueth.

Whowelles doene, either abrode, or at home.

His pollicies and wittie deuises, in behoue of the publique weale.

Thynges that haue happened aboute his death.

Now to open all these places moze largelie, as well those that are befoze a mannes life, as soche as are in his life, and after his death, that the reader maie further

ther se the profite, I will doe the beste I can.

The house whereof a noble personage came, declares the state and natures of his anncesters, his alliaunce, and his kynfolke. So that suche woorthy seates, as they haue here tofoze doen, and all suche honours, as they haue had, for suche their good seruice, redoundes wholy to the encrease and amplifying of his honour, that is now liuyng.

The house of
a noble per-
sonage cometh

The Realme, declares the nature of the people. So that some Countrey byngeth more honoꝝ with it, then another doth. To be a Frenche manne, descendyng there of a noble house, is more honoꝝ then to be an Irishe manne; to be an Englishe manne bozne, is muche more honour, then to be a Scotte, because that by these men, woorthy pꝛoꝛesses haue been dosen, and greater affaires by them attempted, then haue been doen by any other.

ii. The Realme.

The Shire or Doune helpeth somewhat, towarde the encrease of honour: As it is muche better, to bee bozne in Paris, then in Picardie, in London then in Lincolne. For that bothe the ayre is better, the people more ciuill, and the wealth muche greater, and the menne for the moste parte more wise.

iii. The Shire
of Doune.

To bee bozne a manchild, declares a courage, grauitie, and constancie. To be bozne a woman, declares weakenes of spirite, newnes of body, and feiblenesse of mynde.

iiii. The sexe
of kynde.

Now for the byying by of a noble personage, his nurse muste be considered, his play felowes obserued, his teacher and other his seruauntes, called in remembraunce. Howe every one of these lyued then, with whom they haue lyued afterwarde, and how they liue now.

v. Education.

By knowyng what he taketh himself vnto, and wherein he moste delisteth, I make commende hym for his learning, for his skill in the Frenche, or in the Italian, for his knowledge in Cosmographie: for his skill in the lawes, in the histories of all countreys, and for his giste of endityng. Again, I make commende hym for playng at weapons, for runnyng vpon a greate horse, for chargyng his staffe at the Wylte, for vaultyng, for playng vpon instrumentes, yea, and for paynting, or byawtyng of a platte, as in old tyme noble pꝛinces, muche delisted therein.

vi. Inclination
of nature.

Howe he dosen, declare his seruice to the kynge, and his cuntry,

vii. Attentive
woorthy.

The arte of Rhetorique.

countrey, either in withstanding the outwarde enemye, or els in aswagging the rage of his awne countreymen at home.

biii.

Time of it.
departing the
worlde.

His wise counsaill, and good aduise geuen, setteth furthe the godnesse of his witte.

After departure

At the tyme of his departyng, his sufferance of all sickness, may muche commend his worthinesse. As his strong harte, and cherefull patience euen to the ende, cannot want greates piasse. The loue of all men towarde hym, and the lamentyng generally for his lacke, helpe well moste highly to set furthe his honour.

Duke of Suff.
Essex, and lord
Charles.

After a mannes death, are considered his tombe, his cote

armour set by, and all suche honours, as are vsed in funeralles. If any one liste, to put these pceptes in practise, he maye dooe, as hym liketh best. And surely I doo thinke, that nothyng so muche furthereth knowlege, as daiesly exercise, and eniouryng our selues to do that in dede, whiche we know in woorde. And because examles geue greates lighte, after these pceptes are set furthe, I will commend two noble gentlemen, Henry Duke of Suffolke, and his brother lord Charles Duke with hym.

An example of commending a noble personage.

Neither more wisely can none do then they whiche neuer bestowe piasse, but vpon those that best deserue piasse, rather myndyng discretely, what they ought to dooe, then vainly denyng what they best can dooe, seeking rather to piasse menne, suche as are sounde worthy, then curiously finding meanes to piasse matters, such as neuer looe in any. For they which speake other wise then truthe is, mynd not the commendacion of the persone, but the setting furthe of their awne learning. As Socrates in Plato, praising vnrighteousnes, Helioabaius towards, commendynge inuicidome, Phaulinus the philosopher extolling the seuer Martaine, thought not to speake as the cause required, but woulde so muche saie as their wit woulde geue, not weighing the state of the cause, but myndyng the vaunte of their brain, lokyng how muche could be said, not passyng howe little shoulde be saied. But I bothe knowyng the might of Gods hand, for suche as loue fables, and the shame that in pearth redoundeth to euill reporters, will not commend that in those, whiche nede no good piasse

but

Socrates.
Helioabaius.
Phaulinus.

but will commend them, that no man iustly can dispraise,
 nor yet any one is well able worthely to praise. Their to-
 watones was suche, and their giftes so great, that I knowe
 none whiche loue learning, but hath sozowed the lacke of
 their beeing. And I knowe that the onely naming of them,
 will stirre honest hartes, to speake well of the. I will speake
 of twoo bethzen, that lately departed, the one Henry Duke
 of Suffolke, and the other Lord Charles his brother, whom
 God thinking mete for beaue, then to line here vpon earth,
 toke from vs in his anger, for the bettering of our doings,
 and amendement of our euill liuing. These twoo gentlemen
 were boine in noble England, bothe by father and mother,
 of an high parentage. The father called duke Charles, by
 marriage being brother, to the worthie kyng of famous me-
 moie; Henry the 8th, was in suche fauour, and did suche ser-
 uice, that all Englands at this houre, doeth finde his lacke,
 and Fraunce yet doeth feele, that suche a Duke there was,
 whom in his life tyme, the godly, lored: the euill, feared, the
 wise men, honozed for his wit, and the simple, used alwaies
 for their counsaill. Their mother, of birtbe noble, and witte
 great, of nature geile, and mercifull to the pooze; and to the
 godly, and especially to the learned, an earnest good patro-
 nesse, and moste helppng Ladye aboue all other. In their
 youthe their father died, the eldest of them being not past
 fr. yeres of age. After whose death, their mother knowing,
 that welch with out wit, is like a sworde in a naked manes
 hand, and assuredly certain, that knowlege would confirme
 iudgement, prouided so for their hanging vp, in all vertue
 and learning, that y. like were not to be had, within this
 realme again. When they began bothe, to waie somewhat
 in yeres, being in their prmetide, and spzyng of their age,
 the elder waiting of the kynes maiestie that nowe is, was
 generally well esteemed, and suche hope was conceiued of
 his towarndnes, bothe for learning, and all other thinges,
 that fewe wer like vnto hym in all the courte. The other
 keeping his boke, among the Cambrige mē, profited (as they
 all well knowe) both in vertue and learning, to their greate
 admiracion. For the Greke, the Latine, and the Italian, I
 knowe he could dooe moze, then would be thought true by
 my report. I leaue to speke of his skill in pleasaunt instru-
 mentes,

Henry Duke of
 Suffolke, and
 lord Charles
 his brother.

The arte of Rhetorique.

mentes, neither will I better his aptnes in Musike, and bys toward nature, to all exercises of the body. But his elder brother in this tyme (besides his other gifts, of the mynde, whiche passed all other, and were almoste incredible) solo- wyng his fathers nature, was so delisted with ridyng, and runnyng in armour vppon horsebacke, and was so comely for that seate, and could do so well in chargyng his staffe, beyng but xiiij. yeres of age, that menne of warre, even at this boure, mone muche the wāt of surbe a worthy getlema. yea, the frenche men that first wondered at his learnyng, when he was there among theim, and made a notable Ora- cion in Latine: were muche moze astonied when they sawe his comely ridyng, and little thought to finde these two or- namentes, soynd bothe in one, his yeres especially beyng so tender, and his practise of so small tyme. Afterward com- ming from the court, as one that was desirous to be among the learned, he late in Cambrige together with his brother, where they bothe so prosited, and so gently bled themselves, that at Cambrige did reverence, bothe him and his brother, as two seiwilles sent fro God. Theiders nature was soche, that he thought himself best, when he was emōg the wisest, and yet contempned none, but thankesfully used all, gentle in behauo; without childshines, stout of stomacke without all pride, bolde with all warrenesse, and frendly with good aduise. The yonger beeyng not so ripe in yeres, was not so graue in looke, rather cherefull, then sadde: rather quicke, then aunclente: but yet if his brother were set aside, not one that went beyond him. A child, that by his owne inclination, so moche yelded to his ruler, as seife by chaste- mente, haue doen the like: pleasaunt of speache, prompt of witte, stirryng by nature, hault without hate, kind without crafte, liberall of harte, gentle in behauiour, forwarde in all thinges, gredis of learnyng, and lothe to take a foile, in any open assembly. Thei bothe in all attemptes, sought to haue the victorie, and in exercise of witte, not onely the one with the other, did ofte stande in contencion, but also thei bothe would matche with the best, and thought themselves mosse happy, when thei might haue any iust occasion, to put their wittes in triall. And now when this grene fruite began to ware ripe, and all menne longed to haue taste, of soche their
greate

greates so;wardnesse: God p;venting mannes expectacion, tooke them bothe aboute one houre, and in so shorte tyme, that first thei were knowen to be dedde, o; any abzode could tell thei were sicke. I neede not to rehearse, what bothe thei spake, befoze their departure (consideryng, I haue seuerally w;ritten, bothe in Latine and in Englishe, of thesame matter) neither will I heape here so moche together, as I can, bicause I should rather reneue great so;lowe to many, then doe mooste men any greate good, who loued them so well generally, that sewe so; a greate space after, spake of these .ij. gentlemen, but thei shewed teares, with the onely utterance of their woordes, and some thzough ouer moche so;lowyng, wer fain to so;beare speaking. God graunt vs all so to liue, that the good men of this wo;ld, maie bee alwaies lothe to so;ake vs, and God maie stil be glad to haue vs, as no doubt these twoo children so died, as all men should wishe to liue, and so thei liued bothe, as all should wishe to dye. Seeyng therefoze, these twoo were soche, bothe so; birth, nature, and all other gistes of grace, that the like are hardely found behynde them: Let vs so speake of theim, that our good re;pozte maie warne vs, to followe their godlie natures, and that lastlie, wee maie enioye that inheritaunce, wherevnto God hath p;pared theim and vs (that feare hym) from the beginnyng. Amen.

The partes of an
Oracion, made in
p;aise of a man.

The Enteraince.
The Parracion.
Sometymes the confutation.
The Conclusion.

If any one shall haue iuste cause, to dis;paise an euil man, he shall sone do it, if he can p;aise a good man. For (as Aristotle dooeth saie) of contraries, there is one and thesame doctrine, and therefoze, he that can doe the one, shall sone be able to doe the other.

Of an Oracion demonstratiue,
so; some dedde dooen.

The kinde demonstratiue of some thyng dooen, is this, Oracion demonstratiue
when a man is commended, o; dis;paised, so; any acte, committed in his life, of a dedde.

b. f.

The

The arte of Rhetorique.

¶ The places to confirme this cause, when any
one is commended, are fixe in number.

- | | | |
|--------------------------------|---|----------------------------|
| The places of confirmation. | { | i. It is honest. |
| | | ii. It is possible. |
| | | iii. Easie to be doen. |
| | | iiij. Harde to be doen. |
| | | v. Possible to be doen. |
| | | vi. Impossible to be doen. |

¶ Seven circumstances, whiche are to be considered in di-
uerse matters.

- | | | |
|-------------------------|---|--------------------------------|
| The circum- stances. | { | i. Who did the deede. |
| | | ii. What was doen. |
| | | iii. Where it was doen. |
| | | iiij. What helpe had he to it. |
| | | v. Wherefoze he did it. |
| | | vi. How he did it. |
| | | vij. At what tyme he did it. |

¶ The circumstances in Metre.

Who, what, and where, by what helpe, and by whose:

Why, how, and when, doe many thynges disclose.

These places help wonderfully, to set out any mat-
ter, and to amplifie it to the uttermoste, not onely
in praising, or dyspraising, but also in al other cau-
ses, where any aduiseement is to bee vsed. Yet this
one thyng is to be learned, that it shall not bee necessarie, to
 vse them altogether, euen as thei stande in order: but rather
as time and place shall best requyre, thei may be vsed in any
parte of the Oracion, euen as it shall please hym, that hath
the vsing of them. Again, if any man be disposed, to rebuke
any offence, he may vse the places contrary vnto them, that
are aboue rehearsed, and applie these circumstances, euen
as thei are, to the prooue of his purpose.

¶ An example of commendynge kyng Dauid, for killynge greate Go-
liath, gathered and made, by obseruacion of circumstances.

Dauid com-
mended for kil-
ling Goliath.

God being the author of mankinde, pouer-
ning into hym the breathe of life, and framyng hym of
clay, in soche a comely wise, as wee all now see,
hath from the beginnyng, been so carefull ouer
his electe and chosen, that in all daungers, he is euer ready

to

to assist his people, keeping them harmlesse, when they were often past all mannes hope. And among all other his fatherly goodnesse, it pleased hym to shewe his power, to his chosen seruante Dauid, that all mighte learne to knowe his might, and reken with theim selues, that though man giue the stroke, yet God it is that giueth the overbād. For where as Dauid was of small stature. weake of body, poore of birth and base in the sight of the worldlings, God called him first to matche with an huge monster, a little bodie, against a mightie Gaiante, an ableste ysracelite, against a moste valiant ybilitine, with whom no ysracelite durst encounter. These ybilitines minded, the murder and onerthowe, of all the ysracelites, trusting in their owne strength so moche that they feared no perill, but made an accompte, that all was theirs before hande. Now when both these armies were in sight, the ybilitines upon an hill, of the one side, and the ysracelites upon an hille, of the other side, a vale being betwixt them both, there marched out of the Campe, a base boiue ybilitine, called Goliath of Geth, a man of six cubites high. This soldour, when through his bignesse, and stature of his body, and also with greates bragges, and terrible threatenings, he had wonderfully abashed the whole armie of the ysracelites, so that no man durst adventure upon hym. And to the ende he might deliuer ysracel, and shewe that mannes helpe, with all his armour, little availe to get victorye, without his especiall grace: and againe, to the ende he might set up Dauid, and make hym honourable among the ysracelites, did then call out Dauid, the sonne of Ephraim, of Bethleem Juda, whose name was ysaie, who being but a child in yeres, did kille out of hande, by Gods might and power, Goliath the moste terrible enemye of all other, that bare hate against the children of ysracel. When this mightie felowe was slain, aboute the vale of Erebintus, betwixt both the armies, the ysracelites reioysed, that before quaked, and wondered at him then, whom they would scant knowe before, and no doubt this deepe was not onely wonderfull, but also right godly. For in battaille to kille an enemye, is thought right worthy, as to adventure upon a rebel (though the successe folloie not) is generally commended: yea, to put one to the worse, as to make him fle the ground,

who?
Dauid against
Goliath.

what?
Dauid killed
Goliath.

where?
About the vale
of Erebintus
thus.

The arte of Rhetorique.

for lead

is called manly, but what shall wee saie of Dauid, that not onely had the better hande, not onely bette his enemye, but killed streight his enemye, yea, and not an enemye, of the common nature of men, but a mightie Gyaunte, not a man, but a monster, yea, a deuill in harte, and a beast in body: Can any be compted moze honeste, then soche as seke to saue their countrey, by hassarding their carcasses, and sheddyng of their blood: Can lone shewe it self greater, then by yeldyng of life, for the health of an armie: It had been moche, if halfe a dosen had dispatched, soche a terrible Gyaunte, but nowe, when Dauid without helpe, beeyng not yet a manne, but a boye in yeres; shewe hym hande to hande, what iuste praise dooeth he deserue: If wee praise other, that haue slaine euill men, and coumpte theim haulte, that haue killed their matches, what shall we saie of Dauid, that beeyng wonderfully ouermatched, made his partie good, and gotte the Cole of a Monster: Lette other praise Hercules, that thinke beste of hym: lette Cesar, Alexander, and Hanniball, bee bzuted for warriers: Dauid in my iudgemente, bothe did moze manly, then all the other wer able, and serued his countrey in greater daunger, then euer any one of theim did. And shall wee not call soche a noble capitaine, a good man of warre: Deserueth not his manhode and stoute attempte, wonderfull praise: If vertue could speake, would he not sone confesse, that Dauid had her in full possession: And therefore, if well doynge, by right male challenge woorthie bzute, Dauid will be knowen, and neuer can want due praise, for soche an honest deede. And what man will not saie, but that Dauid did mynde nothyng els herein, but the sauegarde of his countrey, thinkyng it better for hymself to dye, and his countrey to liue, then hymself to liue, and his countrey to dye. What gaue gotte Dauid, by the death of Goliath, or what could he hope, by the death of soche a monster, but onely that the lone whiche he bare to the Israellites, forced hym to hassarde his owne life: thinkyng that if the Philistines should preuaile, the Israellites were like to perishe, euery mothers soonne of theim: Therefore, he hassardying this attempte, considered with hymself, the sauegarde of the Israellites, the maintaenance of Justice, his duetie towarde God, his obedience to his Prince, and his loue to his countrey. And no doubt,

God

Dauides enterpryse, honest & goodlie.

By what helpe, and by whoselone and without the helpe of any mā luyng

Dauides enterpryse, praiseworthy.

why: for the sauegarde of his countrey.

Dauides enterpryse, profitable to himself and his countrey.

GOD made this enterpryse appere full easie, befoze Dauid could haue the hart, to matche himself with soche a one. For though his harte might quake, beyng boide of Gods helpe, yet assuredly he wanted no stomacke, when God did set hym on. Let tirauntes rage, let hel stand open, let Sathean shewe his might, if GOD bee with vs, who can bee againste vs? Though this Goliath appered so strong, that tenne Dauides were not able, to stande in his hande: yet ten Goliaths were al ouer weake for Dauid alone. Man can not iudge, neither can reason comprehend, the mightie power of God.

Dauides enterpryse, appereth easie to hymself.

78

Dauid

When Pharao with all his armie, thought fullie to destroye the chylzen of Israell, in the redde sea, did not GOD preserue Moses, and deströed Pharao: What is man, and all his power that he can make, in the handes of God, vnto whom al creatures, bothe in heauen and in yearth, are subiecte at his commaundement: Therefore, it was no mastery for Dauid, beyng assisted with God, aswell to matche with the whole armie, as to ouerthrowe this one man. But what did the Israelites, when thei sawe Dauid take vpon hym, soche a bold enterpryse? Some said he was rashe, other mocked hym to scozne, and his bzythzen called hym foole. For thought thei, what a madde felowe is he, beyng but a ladde in yeres, to matche with soche a monster in bodie: How can it bee possible otherwise, but that he shal bee tozne in peces, euen at the firste commynge? For if the Philistine maie ones hit hym, he is gone, though he had ten mennes liues. Now what should he meane, so vnegally to matche himself, except he were, wearie of his life, or els were not well in his wittes: Yea, and to giue his enemies, all the aduantage that could be, he came vnarmed, and wheras the Philistine, had very strong armour, bothe to defende hymself, and a strong weapon to fight withall: Dauid came with a sling onely, as though he would kill Crows, whereat, not onely the Philistine laughed, and disdained his folly, but also bothe the armies thought, he was but a dedde man, befoze he gaue one stroke. And in deede, by all reason and deuise of man, there was none other wase, but death with him, out of hand. Dauid notwithstanding, beeyng kindeled in harte, with Gods might, was strong enough for hym, in his owne opinion, & so;ced nothyng, though all other were moche against hym.

Dauides enterpryse, accounted of his frendes hard & impossible.

How? With a sling.

b. 19. And

The art of Rhetorique.

And therefore, made no more a doer, but being ready to reuenge in Gods name, soche greate blasphemie, as the Philistine then did utter: marched towards his enemy, and with casting a stone out of a sling, he ouerthrewe the Philistine at the firste. The whiche, when he had dooen, out with his sworde, and chopt of his hedde, carying it with his armour, to the campe of the Israelites: whereat the Philistines were greatly astonished, and the Israelites moche praised God, that had giuen soche grace, to soche a one, to compass soche a deede. And the rather this manly acte, is highly to be praised because he subdued this longe enemy, when Saul first resigned kyng ouer Israel, and was soze assayed with the great arms of the Philistines. Lette vs therefore that bee now liuing, when this acte or soche like, come into our mindes: remember what God is, of how infinite power he is, and lette vs praise GOD in them, by whom he hath wrought soche wonders, to the strengthening of our faith, and constant keeping of our profession, made to him, by euery one of vs, in our Baptisme.

¶ Examining of the circumstances.

i. Who did the deede?

D And being an Israelite, did this deede, being the sonne of Isai, of the tribe of Iuda, a boye in yeres. This circumstance was vsed, not onely in the narracion, but also when I spake of the honestie and Godlinesse, whiche Dauid vsed, when he slew Goliath.

ii. What was doen?

He slew Goliath, the strongest Chaunte among the Philistines. This circumstance I vsed also, when I spake of the honestie, in killiing Goliath.

iii. Where was it doen?

About the bale of Berebithus.

iiii. What helpe had he to it?

He had no helpe of any man, but went hymself alone. And whereas Saule offered hym harness, he caste it awaie, and trustiing onely in God, tooke hym to his sling, with sower or fine small stones in his hande, the whiche were thought nothyng in mannes sight, able either to dooe little good, or els nothyng at all. This circumstance I vsed, whē I spake of the easinesse and possibilitie, that was in Dauid, to kille Goliath.

Goliath, by Gods helpe.

b. **W**heresoe he did he it:

He aduentured his life, for the loue of his Countrey, for the maintenaunce of iustice, for the aduancement of Gods true glory, and for the quietnesse of al Israel, neither seeking same, nor yet looking for any gain. I bled this circumstance when I shewed what profits he sought, in aduenturing this deede.

by. **H**ow did he it?

He put a stone in his sling, and when he had caste it at the Philistine, Goliath fell down dead. I bled this circumstance, when I spake of the impossibilitie of the thing.

by. **W**hat tyme did he it?

This deede was doen, whē Saul reigned, first king ouer the Israelites, at what tyme the Philistines came againste the Israelites. Thus by the circumstances of thynges, a right way to this cause, maye be plentifully enlarged.

Of the Oracion demonstratiue, where thynges are set forth, and matter commended.

The kinde demonstratiue of thynges, is a meane whereby wee dooe praise, or dispraise thynges, as vertue, vice, Townes, cities, castles, wooddes, waters, hills, and mountaines.

Places to confirme thynges are fower.

Places of confirmation.

- i. Thynges honest.
- ii. Profitable.
- iii. Case to be doen.
- iiij. Hard to be doen.

Many learned, will haue recourse to the places of Rhetorique, in steede of these fower places, whē they take in hande to commend any soche matter. The which places, if they make them serue, rather to commēde the matter, then onely to teach men the truthe of it, it wer well doen, and Platourlike, for saying a man wholly bestoweth his witte to plaie the Platour, he should chiefly seeke to rompage that, whiche he entendeth, and not do that onely, whiche he is neuer minded, for, by plaine teaching, the Logician shewes hymself, by large amplification, and beautifying of his cause, the Rhetorician is alwaies knowne.

b. iiij.

The

The art of Rhetorique.

The places of Logique are these.

Definition.

Causes.

Partes.

Essences.

Thynges adioynng.

Contraries.

Logique
must be lear-
ned for con-
firmation of
causes.

Noe not se otherwisse, but that these places of Logique, are confounded with the other sower of confirmation, or rather I thinke these of Logique must firste be minded, ere the other can well be had. For what is he, that can call a thing honest, and by reason proue it, except he first knowe what the thing is: the whiche he can not better doe, then by defining the nature of the thyng. Againe, how shall I knowe, whether myne attempte be easie, or hard, if I knowe not the efficient cause, or be assured how it maie bee dooen: In affirming it to bee possible, I shall not better knowe it; then by searching the ends, and learning by Logique, what is the finall cause of euery thyng.

An example in commendacion of
Justice, or true dealing.

Justice com-
mended.

So many as looke to liue in peaceable quietnesse, beyng minded rather to folowe reason, then to be led by willfull affection: desire Justice in all thynges, without the whiche, no countrey is able long to continue. When maie I be bolde to comende that, whiche all men wishe, and fewe can haue, whiche all men loue, and none can wat: not doubting, but as I am occupied in a good thyng, so all good men will heare me with a good will. But would God I were so well able, to perswade all men to Justice, as all men knowe the necessarie his thereof: and then vndoubtedly, I would bee moche bolder, and force some by violence, whiche by false wordes, can not be entreated. And yet what nedes any perswasion for that thing, which by nature is so nedefull, and by experience so profitable, that loke what we want, without Justice we get not, looke what we haue, without Justice we kepe not. God graunte vs his grace so to worke in the harts of all mē, that thei maie as wel practise well doying in their owne life, as thei would that other should folowe Justice in their life: I for my part will bestow
some

some labour, to set forth the goodnesse of bylight dealing,
that all other men, the rather maie dooe thereafter. What if
through my wordes, God shall wooke with any man, then
maie I thinke my self in happie case, and reioyce moche in
the trauaile of my witte. And how can it bee other wise, but
that all men shalbe forced, inwardly to allowe that, whiche
in outward aite, many doe not followe: seying God powred
firste this lawe of nature, into mannes harte, and graunted
it as a meane, whereby we might knowe his will, and (as I
might saie) talke with hym, groundyng still his doynge vpon
this poynte, that man should dooe as he would be doen
vnto, the whiche is nothing els, but to liue byrightly, with-
out any will to hurte his neighbour. And therefore, hauing
this light of Goddes will opened vnto vs, through his mere
goodnes, we ought euermore, to referre all our accions vn-
to this ende, bothe in giuing iudgement, & deuising lawes
necessarie for mannes life. And here vpon it is, that when
men desire the Lawe, for triall of a matter, thei meane no-
thing els, but to haue Justice, the whiche Justice is a vertue
that yeldeth to every man his owne: to the euer liuing God
loue aboue all thynges: to the kyng obedience: to the inferi-
our, good counsaile: to the pooer man, mercie: to the hatefull
and wicked, suffraunce: to it self, truthe: and to all men, per-
fite peace, and charitie. Now, what can bee more saied, in
praise of this vertue, or what thyng can be like praised: Are
not all thynges in good case, when all men haue their own?
And what other thyng dooeth Justice, but seke the meane to
content all parties? Then how greatly are thei to bee prai-
sed, that meane truly in all their doynge, and not onely do
no hurte to any, but seke meane to helpe all. The Sunne
is not so wonderfull to the worlde (saith Aristotle) as the
iust dealing of a gouernour, is marvellous to al men. Now,
the yearth yeldeth no more gain to all creatures, then doeth
the Justice of a Magistrate, to his whole realme. For, by a
lawe, we liue, and take the frutes of the yearth, but where
no lawe is, nor iustice vsed: there, nothing can be had, though
all thynges bee at hande: for, in hauing the thyng, we shall
lacke the vse, and liuing in greate plenty, we shall stande in
greate nede. The meane therefore, that maketh men to en-
ioy their own, is iustice, the whiche being ones taken awaie,

Justice natu-
rally in every
one of vs.

Justice what
it is, and how
largely it ex-
tendeth.

Aristotle.

b. v. all

The art of Rhetorique.

Wrong dea-
tyng deser-
ueth death.

Justice ne-
cessarie for all
menne.

From the
lesse, to the
greater.

Young stoakes

all other thynges are losse with it, neither can any one sane
that he hath, nor yet get that he wanteth. Therefore, if wrong
doynge should bee bozne withall, and not rather punished by
death, what man could liue in rest? Whoe could be sure; either
of his life, or of his liuyng one whole daie together? How
bicause every man desireth, the preservation of himselfe, eue-
ry man should in like case desire, the sauegarde of his neigh-
bour. For if I should whollie mynde myne owne ease, and
sollowe gaine without respecte, to the hinderaunce of mine
euen Christian: why should not other vse the same libertie,
and so every man for himselfe, and the deuill for vs all, catche
that catche may: The whiche custome if all men followed;
the yearth would soon be void, for want of men, one would
be so greedy to eate vp an other. For in seeking to liue, we
should lose our liues, and in gapeing after goodes, we should
soon goe naked. Therefore, to repress this rage, and with
wholsome deuises, to train men in an order, God hath ligh-
tened man with knowledge; that in all thynges; he make
what is right, and what is wrong; and vpon good aduise-
ment, deale iustly with all men. God hath created all thyng-
ges for mannes vse, and ordeined manne, for mannes sake,
that one man might helpe an other. For though some one
haue giftes moze plentifully, then the common sorte, yet no
man can liue alone, without helpe of other. Therefore, wee
should strue, one to help an other by iust dealing, some this
waie, and some that waie, as every one shall haue neede, and
as we shalbe alwaies best able, wherin the lawe of nature
is fulfilled, and Gods commaundement followed. We loue
them here in yearth, that giue vs safre wordes, and we can
be contente, to speake well of them, that speake well of vs;
and shall we not loue them, and take them also for honest
men, whiche are contented from tyme to tyme, to prai-
se euery man his owne, and rather would die, then consent to euil
doynge: If one be gentle in outward behauiour, we like hym
well, and shall we not esteeme him, that is vpright in his out-
ward liuyng: And like as we desire, that other should bee to
vs, ought not we to be likewise, affected towarde them? E-
uen among brute beastes, nature hath appointed a lawe, &
shall we men, liue without a lawe? The stoake being not
able to feede her selfe for age, is fedde of her yongones, wher-
in

in is declared a naturall loue, and shall we so liue, that one shall not loue an other: Man should be vnto man, as a God, and shall man be vnto man, as a Deuill: Hath God created vs, and made vs to his owne likenesse, enduyng vs with all the riches of the yearth, that we might bee obedient to his will, and shall we neither loue hym, nor like his: How can we saie, that we loue God, if there be no charitie in vs: Doe I loue hym, whose minde I will not followe, although it be right honest: If you loue me (saith Christ) followe my commaundementes. Christes will is soche, that we should loue God about al thinges, and our neighbour as our self. When if we doe not iustice (wherein loue doeth consist) we doe neither loue man, nor yet loue God. The wise man saith: The beginning of a good life, is to doe Iustice. Yea, the blessing of the Lord, is vpon the hedde of the iuste. Heauen is theirs (saith David) that doe iustly from tyme to tyme. What els then shall we doe, that haue any hope of the generall resurrection, but doe the will of God, and liue iustly all the daies of our life: Let every man, but consider with hymself, what ease he shall finde thereby, and I doubt not, but every one deeply wayng the same, will in harte cōfesse, that Iustice maketh plentie, and that not one man, could long hold his owne if lawes wer not made, to restrain mans will. We traualle now, Winter and Sommer, we watche and take thought, for maintenaunce of wise and chyldren, assuredly purposing (that though God shall take vs immediatly) to leaue honestly for our family. Now, to what ende wer all our gathering together, if iust dealing wer set a side, if lawes bare no rule, if what the wicked list, that thei maie, and what thei maie, that thei can, and what thei cā, that thei dare, and what thei dare, the same thei do, and whatsoeuer thei do, no man of power is a greued therwith: What maketh wicked men (which els would not) acknowledge the king as their souerain lord, but the power of a lawe, and the practise of Iustice, for euill doers: Could a prince maintain his state royall, if lawe and right had not prouided, that every mā should haue his owne: Would seruauntes obeye their Masters, the soone his father, the Tenaunt his Landlord, the citeysin his Maior, or Sheresif: if orders were not set, and iust dealing appointed, for all states of men: Wherefore, the true meaning folke in al

Innatura
nelle in an
towards
God.

Thon. xlii.
Barth. xii.
Marke. x.
Pro. xvi.
Prouer. iiii.

Psal. xcvi.

Profit of
Iustice.

Saufegard
had by iustice

Gradacion.

The necessi
tie of iustice,

ages

The art of Rhetorique.

where iustice
is executed,
vice is exiled.

Egiptians,
what order
they vsed to
banishe idles-
nesse.

Iustice, easie
to be obserued
if will bee not
sparyng.

ages giue them selues, some to this occupacion, and some to that, seeking therein nothing els, but to maintain a pooe life, and to kepe themselves true men, bothe to God & the world. What maketh men to perfozme their bargaines, to stand to their promises, and yelde their debtes, but an order of a law grounded vppon Iustice? Where right beareth rule, there craft is compted vice. The liar is moche hated, where truthe is well esteemed. The wicked theues are haged, where good men are regarded. None can holde vp their heddes, or dare shewe their faces, in a well ruled common weale; that are not thought honest, or at the leaste haue some honest wale to liue. The Egiptians therefore, hauing a woorthy and a well gouerned common weale, prouided that none should liue idle, but that every one, Wherthey should giue an accompt, how he spent his tyme, and had his name regestred in a booke, for the same purpose. But Lorde, if this lawe were vsed in England, how many would come behinde hand with their reckonings at the audite date. I feare me, their doyngees would be soche, that it would be long, ere they got their quietus est. Therefore, the wourse is our state, the lesse that this euill is looked vnto. And surely, if in other thynges we should be as neglige[n]te, this realme could not long stande. But thanks be to God, we hang them a pace, that offende a lawe, and therefore, we put it to their choise, whether they will be idle, and so fall to stealing, or no: they know their reward, go to it, when they will. But if they withall some good order were taken, for education of youth, and setting losse- rers on worke (as thanks be to God, the citee is mooste godly bent that wale) all would sone be well, without all doubt. The wise and discrete persones in all ages, sought all meanes possible, to haue an order in all thynges, and loued by iustice, to direct all their doyngees, whereby appereth bothe an apte will in soche men, and a naturall stirryng by Gods power, to make all men good. Therefore, if we doe not well, we must blame our selues, that lack a will, and do not cal to God for grace. For though it appere hard to do well, because no man can get perfeccion, without continuance: yet assuredly to an humble minde that calleth to God, & to a willing hart that saim would doe his best, nothing can be hard. God hath set all things to sale for labo[r], & kepeth open shop, come
who

who will. Wherefoze in all ages, whereas we see the felwest good, we must well thinke, the moste did lacke good will to aske, or seke for the same. Forde, what loue had that woorthie Prince Seleucus, to maintain Justice, and to haue good lawes kepte, of whom soche a wonderfull thyng is written. For whereas he established moste wholesome lawes, for sauegarde of the Locrenians, and his owne sonne thereupon taken in adulterie, should lose bothe his eyes, accoꝝdyng to the lawe then made, and yet notwithstanding, the whole citee thought, to remit the necessitie of his punishmente, for the honour of his father, Seleucus would none of that in any wise. Yet at last, though importunitie beyng overcome, *Valer. li. vi.* he caused first one of his own eyes to be pluckt out, and next after, one of his sonnes eyes, leauyng onely the vse of sight, to hymself and his sonne. Thus though equitie of the lawe he vsed the due meane of chastisement, shewing hymself by a wonderfull temperature, bothe a mercifull father, and a iuste lawemaker. Now happie are they, that thus obserue a Lawe, thinking losse of bodie, lesse hurte to the man, then sparyng of punishmentes, mete for the soule. For God will not faile them, that haue soche a desire to followe his will, but for his promise sake, he will reward them for ever. And now, sayng that iustice naturally, is giuen to all men, with out the whiche, he could not liue, beyng warned also by god alwaies to doe wrightly, perceiuyng againe the commodities, that redounde vnto vs, by liuyng vnder a lawe, and the sauegarde; wherein we stande, hauing iustice to assiste vs; I trust that not onely all men; will commende iustice in word, but also will liue iustly in dede, the whiche that wee maie doe: God graunt vs of his grace. Amen.

¶ In Oration deliberatiue.

A Oration deliberatiue, is a meane, whereby we doe perswade, or dissuade, entreate, or rebuke, exhort, or dehort, commend, or comforte any man. In this kinde of oration, we do not purpose wholly to praise any body, nor yet to determine any matter in controversy, but the whole compasse of this cause is, either to aduise our neighbour to that thing, whiche we thinke moste needefull for him, or els to call him backe from that folie, which hindereth moche his estimation. As for example, if I would counsaile

Oration deliberatiue.

The arte of Rhetorique.

counsaile my frende to trauaile beyonde the seas, for know-
ledge of the tongues, and experience in fozeine countreys: I
might resoite to this kinde of Oracion, and kinde matter to
confirm my cause plentifully. And the reasons, whiche are
comonly vsed to enlarge soche matters, are these that folow.

| | |
|---|-------------------------------------|
| <p>The thyng is honeste. Profitable. Pleasaunt.</p> | <p>Haute. Easie. Harde.</p> |
|---|-------------------------------------|

A twofull and merite.
Wraile woorthie.
Necessarie.

Honestie com-
prehendeth all
vertues.

NOW in speaking of honestie, I make by deuision of
the vertues make a large walke. Again, loke what
Laws, what customes, what woorthie deedes, or
sayings haue been vsed heretofore, al these might
serue well for the confirmation of this matter, lastly where
honestie is called in, to establishe a cause: there is nature and
God hym self presente, from whom cometh all goodnesse.

Profit is how
largely it ex-
tendeth.

In the seconde place, where I spake of profite, this is to bee
learned, that vnder thesame is comprehended the getting of
gaine, and the eschuyng of harme. Again, concernyng pro-
fite (whiche also beareth the name of goodnes) it partly per-
teineth to the bodie, as beaultie, strenght, and health, partly
to the minde, as the encrease of witte, the getting of experi-
ence, and heappynge together of moche learnyng: and partely
to fortune (as Philosophers take it) whereby bothe wealth,
honor, and frendes are gotten. Thus be that deuiseyth profit
can not want matter. Thirdly, in declaring it is pleasaunt. I
might heape together the varietie of pleasures, which come
by trauaile, first the swetenesse of the tongue, the wholsom-
nesse of the aire in other countries, the goodly wittes of the
gentlemen, the straunge and ancient buildynges, the won-
derfull monuments, the greates learned clerkes in al facul-
ties, with diuers other like, and almoste infinite pleasures.

Profit bea-
reth the name
of goodnes,
which is the
sodid.

Pleasures,
largely sette
out.

Easinesse of
trauaile.

The easines of trauaile, make thus bee perswaded, if we
shewe, that free passage is by wholsome lawes appointed,
for all straungers, and wase fairers. And seeyng this life is
none other thing but a trauaile, and we as pilgrimes, wan-
der from place to place, moche soudenesse it were to thinke
that harde, whiche nature hath made easie, yea, and plea-
saunt.

saunt also. None are moze healthfull, none moze lustie, none moze merie, none moze strong of bodie, then soche as haue trauailed countries. Parie vnto them, that had rather sleepe all daie, then wake one houre (choysng for any labour, nothfull idleness: thinkyng this life to be none other, but a continuall resting place, vnto soche pardie, it shall seme painfull to abide any labour. To learne Logique, to learne the Lawe, to some it semeth so harde, that nothyng can enter in to their beddes: and the reason is, that they want a will, and an earnest minde, to doe their endenour. For vnto a willing hart, nothyng can be hard, late lode on soche a mannes back and his good harte, maie soner make his backe to ake, then his good will, can graunte to yelde, and refuse the weight. And now where the swete hath his sower ioyned with him, it shall be wisdom, to speake somewhat of it, to mitigate the sowernesse thereof, as moche as maie be possible.

Trauaile
vnto whome
it is harde.

Good will
makes greates
burdenes
light.

What is lawfull and praise wortie, whiche Lawes dooe graunt, good men doe allowe, experience commendeth, and men in all ages haue moste used.

Lawfull.

A thyng is necessarie thoo maner of waies. Firste, when either we must doe some one thyng, or els do worke. As if one should threaten a woman, to kille her, if she would not lye with him, wherein appereth a forrible necessitie. As touching trauaile we might saie, either a man muste be ignoraunt of many good thynges; and want greates experience, or els he must trauaile. Now to be ignoraunt, is a greates shame, therefore to trauaile is moste needfull, if wee will auoide shame. The other kinde of necessitie is, when we perswade men to beare those thynges patiently, when wee perswade men to beare those crosses patiently, whiche God doeth send vs, considering, will we, or will we, needs must we abide them.

Necessary.
Two waies:
taken.

To aduise onke, to knowe the Lawes of Englande.

Again, when we se our frend, enclined to any kind of learning, we muste counsaile hym to take that waie still, and by reason perswade hym, that it wer the metest waie for him, to doe his countrie moste good. As if he giue his minde, to the Lawes of the realme, and finde an aptnes thereunto, we maie aduise hym, to continue in his good intent, and by reason perswade hym, that it were moste mete for him so to do. And first we might tel him, that the studie is honest and godly, considerng it onely

Lawes of
Englande.

soloweth

The arte of Rhetorique.

foloweth iustice, and is grounded wholly vpon naturall reason. **W**herein we might take a large scope, if we would fully speake of all thynges, that are comprehended vnder honestie. For he that will knowe what honestie is, must haue an vnderstandyng, of all the vertues together. And because the knowlege of them is moste necessarie, I will briefly set them foorth. There are foure especiall and chief vertues, vnder whom all other are comprehended.

Vertues especiall and chief, foure in number.

Prudence, or wisdome.

Iustice.

Fortitude.

Temperance.

Prudence, what it is?

Prudence, or wisdome (so) I will here take them bothe for one) is a vertue that is occupied euermore in searching out the truth. Now we all loue knowledge, and haue a desire to passe other therein, and thinke it shame to be ignoraunt: and by studyng the lawe, the truth is gotten out, by knowyng the trueth, wisdome is attained. Wherefore, in perswading one to studie the law, you make the lawe hym, that he shall gette wisdome thereby. Under this vertue are comprehended.

Partes of Prudence.

Memorie.

Understanding.

For sight.

The memorie, calleth to accompt those thynges, that were doone heretofore, and by a former remembrance, getteth all after witte, and learneth to a wofull deceit.

Understanding seeth thynges presently doone, and perceiueeth what is in them, weighing and debatyng them, vntill his minde be fully contented.

For sight, is a gathering by coniectures, what shall happen, and an euident perceiuyng of thynges to come, before they doe come.

Iustice what it is.

Iustice is a vertue, gathered by long space, giuyng every one his owne, myndyng in all thynges, the common profite of our countrey, wherunto man is moste bound, and oweth his full obedience.

Now, nature firste taught manne, to take this waie, and would every one so to do vnto an other, as he would be doon vnto

would euery one so to do vnto an other, as he would be doen vnto hymself. For whereas Raine watereth all in like, the Sunne shineth indifferently ouer al, the fruite of the pearth encreaseth equally, God warneth vs, to bestowe our good will after thesame sorte, dayng as duetie bindeth vs, and as necessitie shall beste require. Yea, God graunteth his giftes diuersly among men, bicause he would man should knowe, and fele, that man is bozne for man, and that one hath nede of an other. And therefore, though nature hath not stirred some, yet through the experiance that man hath, concerning his commoditie: many haue turned the lawe of nature, into an ordinarie custome, and followed thesame, as though thei were bounde to it by a Lawe. Afterwarde, the wisdome of Princes, and the feare of Gods threate, whiche was vttered by his woorde, forced men by a lawe, bothe to allowe thynges confirmed by nature, and to beare with old custome, or els thei should not onely suffer in the body, tēporall punishments, but also lose their soules for euer. Nature is a right, that phantasie hath not framed, but God hath graffed, and giuen man power thereunto, whereof these are deriued.

Nature,
what it is.

- { Religion, and acknowlegyng of God.
- { Naturall loue to our children, and other.
- { Thankfulnesse to all men.
- { Stoutnesse, bothe to withstande and reuenge.
- { Reuerence to the superiour.
- { Assured and constantt truthe in thinges.



Religion, is an humble wooshipping of GOD, and acknowlegyng hym, to be the creatour of creatures and the onely giuer of all good thinges.

Naturall loue, is an inward good will, that we beare to our parentes, wife, children, or any other that bee nigher of kinne vnto vs, stirred thereunto, not onely by our flesh, thinking that like as wee would loue our selues, so wee should loue theim, but also by a likenesse of minde: and therefore, generally we loue all, bicause all be like vnto vs, but yet we loue theim moſte, that bothe in body and minde, bee moſte like vnto vs. And hereby it cometh, that often we are liberrall, and bestowe our goodes vpon the nedy, remembryng that thei are al one flesh with vs, and should not waite

Naturall
loue.

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When wee haue it, without our greate rebuke, and token of our mosse unkinde dealing.

Thankful-
nes.

Thankfulnesse, is a requiting of loue, for loue, and will, for will, shewing to our frendes, the like goodnesse that we finde in them: yea, struing to passe them in kindnesse, losing neither tyme nor tide, to doe them good.

Stoutnesse.

Stoutnes, to withstand & reuenge euill, is then bled wheither we are like to haue harme, and do withstand it, or els when we haue suffered euill for the truths sake, and therupon do reuenge it, or rather punish the euill, whiche is in the mā.

Reuerence.

Reuerence, is an humblenesse in outward behauior, whe we doe our dutie to them, that are our betters, or vnto soche as are called to serue the kyng, in some greate vocation.

Assured & con-
stant truth.

Assured and constant truthe is, when we doe beleue that those thynges, whiche are, or haue been, or hereafter are about to be, can not otherwise be, by any meanes possible.

Right by
custome.

That is right by custome, whiche long tyme hath confirmed, beyng partly grounde vpon nature, and partly vpon reason, as where we are taught by nature, to knowe the euer liuyng God, and to worship him in spirite, we turning natures light, into blind custome, without Gods will, haue bled at length to beleue, that he was really with vs, here in pearth, and worshipped hym not in spirite, but in Copes, in Candlestickes, in Welles, in Tapers, and in Censers, in Crosses, in Banners, in Hayen Crownes, and long gounes and many good moztwes els, deuised onely by the phantasie of man, without the expresse will of GOD. The whiche childishe toyes, tyme hath so long confirmed, that the truth is scant able to trie them out, our hartes be so hard, and our wittes be so farre to seke.

Custome
with our na-
tures growe
vngodly.

Againe, where we see by nature, that euery one should deale truly, custome encreaseth natures will, and maketh by auncient demeaner, thynges to be iustly obserued, which nature hath appointed.

Bargainyng.

As Commons, or equaltee.
Judgement given.



Bargainyng is, when two haue agreed, for the sale of some one thyng, the one will make his selowe to stande to the bargain, though it be to his neighbors vndoing,

vn doyng, relyng vpon this poynce, that a bargain is a bargain, and must stand without al exception, although nature requirerth to haue thinges doon by conscience, & would that bargaining shuld be builded vpo iustice, wherby an vpright dealing, and a charitable loue, is vttered emongest all men.

Commonnes or equalitie, is when the people by long time haue a ground, or any soche thyng among them, the whiche some of them will kepe still, for custome sake, and not suffer it to be fensed, and so tourned to pasture, though thei might gain ten tymes the value: but soche stubbarnesse in keepyng of commons, for custome sake, is not standing with Justice, because it is holden against all right. Commonnes

Judgements giuen, is when a matter is confirmed by a Judgement Parliamente, or a Lawe, determined by a Judge, vnto the whiche many hed strong men will stande to die for it, without sufferance of any alteracion, not remembryng the circumstance of thynges, and that tyme altereth good aces.

What is right by a Lawe, when the truthe is vttered in wytyng, and commaunded to bee kepte, euen as it is sette forth vnto them. Right by Lawe.

Fortitude, or manhode.

Fortitude, is a considerate hassarding vpon daunger, and a willing harte to take paines, in behalfe of the right. Now, when can stoutnesse bee better vled, then in a iuste maintenaunce of the Lawe, and constaunt tryng of the truthe: Of this vertue, there ar folow bzaunches.

Honourableness.

Stoutnesse.

Sufferaunce.

Continuance.

Honourableness, is a noble orderpng of weightie matters, with a lustie harte, and a liberall vsyng of his wealth, to the encrease of honour. Honourableness.

Stoutnesse, is an assured trust in hymself, wherby he myndeth the compasse of mooste weightie matters, and a couragious defendyng of his cause. Stoutnesse.

Sufferaunce, is a willing and a long bearyng of trouble and takyng of paines: for the maintenaunce of vertue, and the wealth of his countrey. Sufferaunce

c. ij. Continu.

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Continuance Continuance, is a stedfast and constaunte abiding, in a purposed and well aduised matter, not yeldyng to any man in querrell of the right.

Temperance.

Temperance

Temperance, is a measuring of affections, accordyng to the will of reason, and a subduyng of luste vnto the Square of honestie. Pea, and what one thyng doeth soner mitigate, the immoderate passions of our nature, then the perfecte knowlege of right and wrong, and the iustt erecucion appoynted by a lawe, for aswagynge the wilfull: Of this vertue, there are thye partes.

{ Sobrietie.
Gentlenesse.
Modestie.

Sobrietie.

Sobrietie, is a bydeluyng by discrecion, the wilfulness of desire.

Gentlenesse.

Gentlenesse, is a caulmyng of beate, when we begin to rage, & a lowly behauior in all our bodie.

Modestie.

Modestie, is an honeste shamefastnesse, whereby we keepe a constaunte looke, and appere sober in all our outward doynge. Now, euen as wee should desire, the vse of all these vertues, so should we eschue, not onely the contraries here, vnto, but also auoide all soche euillles, as by any meanes doe withhdraue vs from well doynge.

It is profitable.

Hope of reward maketh menne take paines,

After we haue perswaded our frend, that the lawe is honest, drawyng our argumentes fro the heape of vertues, we must go further with hym, & bying hym in good beleue, that it is very gainfull. For many one seke not the knowlege of learnyng, for the goodnesse sake, but rather take paines for the gain, which thei se doeth arise by it. Take alwaie the hope of lucre, and you shal se we take any paines: no, not in the vineyard of the lord. For although none should followe any trade of life, for the gain sake, but euen as he seeth, it is mosse necessarie, for the aduancemente of Gods glozie, and not passe in what estimation thynges are had in this worlde: yet because we are all so weake of wytte, in our tender yeres, that we can not weigb with our selues, what is best, and our body so nelthe, that

that it looketh euer to bee cherished, we take that, whiche is
 moſte gaineſull ſoꝝ vs, and ſoꝝ ſake that altogether, whiche
 we ought moſte to ſollowe. So, that ſoꝝ lacke of honeſt mea-
 nes, and ſoꝝ want of good oꝝder, the beſte waie is not bleſed,
 neiſther is Gods honour, in our firſt yerres remembꝛed. I had
 rather (ſaied one) make my child a Cobler, then a Preacher,
 a Banker bearer, then a ſcholar. Foꝝ, what ſhall my ſonne
 ſeke ſoꝝ learning, when he ſhall neuer gette thereby any li-
 uing? Set my ſonne to that, whereby he maie gette ſome-
 what: Dooe ye not ſee, how euery one catcheth, and pulleth
 from the Church, what thei can? I feare me one daie, thei
 will plucke doune Church and all. Call you this the Gos-
 pelt, when menne ſeke onely to pꝛouiſe ſoꝝ their belies, and
 care not a grote, though theiꝝ ſoules go to helle? A patrone
 of a benefice, will haue a pooꝛe ymꝛame ſoule, to beare the
 name of a Parſon, ſoꝝ twentie marke, oꝝ ten pound: and the
 patrone hymſelf, will take by ſoꝝ his ſharye, as good as
 an hundred marke. Thus God is robbed, learning decayed,
 Englaunde diſhonoured, and honeſte not regarded. The old
 Romaines, not yet knowyng Chriſte, and yet beyng led by
 A reuerent feare towardeſ God, made this lawe. *Sacrum ſa-*
crum commendatum qui clepſerit, rapſerit, parricida eſt. He that
 ſhall cloſely ſteale, oꝝ foꝝcible take a waie that thyng, whiche
 is holy, oꝝ giuen to the holy place, is a murderer of his coun-
 treie. But what haue I ſaied? I haue a greater matter in haꝝd,
 then whereof I was a waie, my penne hath run ouer ſarre,
 when my leaſure ſerueth not, noꝝ yet my witte is hable, to
 talke this caſe in ſoche wiſe, as it ſhould be, and as the large-
 neſſe thereof requireth. Wherefoꝝe, to my Lawier againe,
 whom I doubt not to perſwade, but that he ſhall haue the
 deuill and all, if he learne a pace, and doe as ſome haue doen
 befoꝝe him. Wherefoꝝe, I will ſhewe how largely this profite
 extendeth, that I maie haue him the ſoner, to take this mat-
 ter in hande. The lawe thercoꝝe, not onely bꝛingeth moche
 gaine with it, but alſo auanceth men, bothe to woꝛſhip, re-
 noume, and honour. All menne ſhall ſeke his fauour, ſoꝝ his
 learning ſake, the beſte ſhall like his companie, ſoꝝ his cal-
 lyng: and his wealthe with his ſkill ſhalbe ſoche, that noke
 ſhalbe able to woꝛke hym any woꝛong. Some conſider profit,
 by theſe circumſtaunces ſolowynꝝ.

The Romai-
 nes lawes foꝝ
 Church di-
 gnities.

The art of Rhetorique.

To whom.
When.
Where.
Wherefore.

Circumstances in observing profit.

Neither can I bse a better order, then these circumstances, minister vnto me. To whom therefore, is the lawe profitable: Parte, to them that be best learned, that haue readie wittes, and will take paines. When is the lawe profitable: Assuredly, bothe now and euermore, but especially in this age, where all men goe together by the eares, for this matter, and that matter. Soche alteration hath been heretofore, that hereafter nedes must ensue moche alteration. And where is all this a doe: Euen in little Englands, or in Westminster hall, where neuer yet wanted businesse, nor yet euer shall. Wherefore is the lawe profitable: Undoubtedly, bicause no manne could helde his owne, if there were not an order to staie vs, and a lawe to restrain vs. And I praise god, who getteth the money: The Lawyers no doubt. And were not lande sometimes cheaper bought, then gotten by the triall of a Lawe: Doe, not menne commonly, for trilles fall out: Some for lopping of a tree, spendes all that euer thei haue, an other for a Cose that graseth vpon his ground, tries the Lawe so hard, that he proues hymself a Cander. Now, when men be so madde, is it not easie, to get money among them. Undoubtedly, the Lawyer neuer dieth a begger. And no maruail. For an. C. beggers for him, and makes a waile all that thei haue, to get that of hym, the whiche, the oftener he bestoweth, the more still he getteth. So that he gaineth alwaies, as well by increase of learning, as by stooping his purse with money, whereas the other get a warme Sonne often tymes, and a flappe with a fore talle, for all that euer thei haue spent. And why would thei? Tush, if it were to dooe againe, thei would doo it: therefore, the Lawyer can neuer want a liuing till the pearth want men, and all be boide.

The Lawe easie to many,
and harde to some

N Doubte not, but my Lawyer is perswaded, that the Lawe is profitable, now must I beare hym in bande that it is an easie matter, to become a Lawyer. The whiche

For in many, that go to the Lawe.

Lawiers,
neuer dye
beggars.

whiche, if I shall bee able to proue. I doubt not, but he will proue a good Lawier, and that right shortly: the Lawe is grounded vpon reason. And what hardenesse is it so? a man by reason, to finde out reason. That can not be straunge vnto hym, the grounde whereof, is graffed in his brest. What, though the lawe be in a straunge tongue, the wordes maye be gotte without any paine, when the matter self is compasse with ease. Thus, a little Lawe, will make a greate shewe, and therefore, though it be moche, to become excellent, yet it is easie to get a taste. And surely, so? getting of money, a little will dooe almoste good ostentymes, as a greate deale. There is not a woorde in the Lawe, but it is a Grote in the Lawiers purse. I haue knowen diuers, that by familiar talking, and moutyng together, haue come to right good learning, without any greate booke skill, or moche beating of their brain, by any close study, or secrete musing in their chamber. But where some saie, the lawe is verie hard, and discourage young men, from the studie thereof, it is to be vnderstande, of soche, as will take no paines at all, nor yet mynde the knowlege thereof. For, what is not harde to man, when he wanteth will to doe his beste. As good slepe, and saie it is harde: as wake, and take no paines.

Godlie.

The Lawe.

Justice.

Necessarie.

Pleasaunt.

What needeth me, to proue the Lawe to bee godlie, iuste, or necessarie, seing it is grounded vpon Gods will, and all Lawes are made, so? the maintenance of Justice. If we will not beleue, that it is necessary, let vs haue rebellies again, to disturbe the realme. Our nature is so fonde, that we knowe not the necessitie of a thyng, till we finde some lacke of the same. Wolves are not esteemed, as they haue been among vs Englishmen, but if we wer ones well heatē by our enemies, we should some knowe the want, and with selyng the smarte, lament moche our foolishness. Take a waie the Lawe, and take a waie our liues, so? no thyng maintai[neth] our wealth, our health, and the safeguard of our bodies, but the Lawe of a realme, whereby the wicked are condemned, and the godlie are defended.

Lawes maintaine liues.

c. liij. An

The art of Rhetorique.

An Epistle to perswade a yong gentleman to marriage,
devised by Erasmus, in the behalfe of his frende,



A best, you are wise enough of your self, though that singular wisdome of yours (mooste long cosine) and little needes the aduise of other, yet either for that olde frendship, whiche hath been betwixt vs, and continued with our age, euen from our Cradles, or for soche your greate good tournes, shewed at all times towarde me, or els for that laste kindred and alliance, whiche is betwixt vs: I thought my self thus moche to owe vnto you, if I would bee soche a one in deede, as you euer haue taken me, that is to saie, a man bothe frendly and thankfull, to tell you freely (whatsoever I iudged to appertaine either to the sauegarde, or worship of you; or any of yours) and willingly to warne you of the same. We are better seene oftentimes, in other mennes matters, then wee are in our owne. I haue felte often your aduise, in myne owne affaires; and I haue found it, to befortunate vnto me, as it was frendely. Now, if you will likewise in your owne matters, followe my counsaile. I truste it shall so come to passe, that neither I shall repente me, for that I haue giuen you counsaile, nor yet you shall forthinke your self, that you haue obeyed, and folowed myne aduise.

There was at supper with me, the xij. daies of Aprill, whē I late in the countie, *Antonius Baldus*, a man (as you know) that mooste earnestly tendereth your welfare, and one that hath been alwayes of great acquaintaunce, and familiaritie with your sonne in Lawe: a heauie feast we had, and full of moche mournyng. He tolde me, greatly to bothe our heauynesse, that your mother, that mooste godly woman, was departed this life, and your sister being ouercome with sorrow and beauiresse, had made her self a swine: so that in you onely, remaineth the hope of issue, and maintenance of your stocke. Whereupon your frendes with one consent, haue offered you in Marriage, a gentle woman of a good house, and moche wealth, faire of bodie, very well brought up, and soche a one, as loueth you with all her hart. But you (either for your late sorowes; whiche you haue in the remembrance, or els for Religion sake) haue so purposed to liue a single life, that neither can you for love of your stocke; nei-

ther

ther for desire of issue, nor yet for any entreatie of your friends can make, either by praying, or by weeping: be brought to change your minde. And yet notwithstanding, all this (if you will followe my counsaile) you shall bee of an other minde, and leauing to liue single, whiche bothe is barraine, and smally agreing with the state of mannes nature, you shall giue your self wholly, to mosse holy wedlocke. And for this part, I will neither wishe, that the loue of your frendes (whiche els ought to overcome your nature) nor yet myne authoritie, that I haue ouer you, should doe me any good at all, to compasse this my request, if I shall not proue vnto you by mosse plain reasons, that it will be bothe moche more honeste, more profitable, and also mosse pleasaunte for you, to marie, then to liue otherwise. Psea, what will you saie, if I proue it also, to be necessarie for you, at this tyme to marie. And first of all, if honestie maie moue you in this matter (the whiche among all good men, ought to bee of moche weight) what is more honeste then Matrimony; the whiche Christ himselfe did make honest, when not onely he, vouchsaued to bee at the Marriage with his mother, but also did consecrate the marriage feast, with the first miracle; that euer he did vpon earth: What is more holy then matrimonie, which the creatour of all thynges did institute, did fasten; and make holy, and naturall (it selfe do establish) what is more praise worthy, then that thyng, the whiche, whosoener shall dispaire, is condemned straight for an heretique? Matrimonie, is as uen as honourable, as the name of an heretique, is thought shamefull. What is more right, or meete, then to giue their vnto the posteritie, the whiche we haue receiued of our ancestors? What is more inconsiderate, then vnder the desire of holinesse; to eschue that as vnholy, whiche God himselfe, the fountaine and father of all holinesse; would haue to be cooptyed is mosse holy? What is more vniuanly, then that man should go againste, the Lawes of mankind? What is more vnthankfull, then to deny that vnto younglinges, the whiche (if thou haddest not receiued of thine elders) thou couldest not haue beene the man liuing; able to haue denied it vnto them? What if you would knowe, who was the first founder of marriage, you shall vnderstand, that it came not vp by Naturall, nor yet by Moses, nor yet by Solon; but it was first

praise worthy
thie to marie.

Right & meet
to marie.

Marriage
first made by
God.

The art of Rhetorique.

After manne
was made,
the women
was ioyned
vnto hym.

Matrimonie
received af-
ter the flood.

Natures
worke, allo-
wed by gods
worde.

ordained and instituted, by the chief founder of all thynges,
commended by thesame, made honourable, and made holie
by thesame. For, at the first, when he made man of the yerth
he did perceiue, that his life should bee miserable, and vnfa-
uerlie, except he ioyned Eve as mate vnto him. And herevpon
he did not make the wise vppon thesame classe; whereof he
made man: but he made her of Adams ribbes; so thehde we
might plainly vnderstande, that nothing ought to bee moze
deare vnto vs, then our wife; nothing moze nigh vnto vs,
nothing surer ioyned, and (as a man would saie) faster gle-
wed together. The self same God; after the generall flood,
being recollid to mankind, is said, to proclaim this lawe
first of al; not that me should liue single; but that they should
increase, be multiplied, and fill the yearth. But how I praye
you could this thyng be, sauing by mariage, and lawfull co-
myng together? And first, least we should allege here, either
the libertie of Moses lawe, or els the necessitie of that tyme:
what other meanyng els; hath that common, and commen-
dable report of Christ in the Gospell, for this cause; (saith he)
shall man leaue father & mother, and cleaue to his wife. And
what is more holie; then the reuerence and loue, due vnto
parents? And yet the truth promised in matrimonie, is pre-
ferred before it, and by whose meanes: Mary by god himself
at what tyme; forsooth not onely among the Iewes, but also
among the Christians. Men forsake father and mother, and
take them selues wholie to their wiues. The sonne being
past. yr. yeres, is free and at libertie. yea; the sonne being
abdicated, becometh no sonne. But it is death onelie, that
parteth married folke, if yet death doeth parte them. Now, if
the other sacramentes (whereunto the Church of Christe
chiefly leaneth) be generallie vsed, who doeth not see, that
this sacrament, should haue the moste reuerence of all, the
whiche was instituted of God; and that firste and before all
other. As for the other, thei were instituted vpon yearth, this
was ordained in Paradise: the other were ginen for a reme-
die, this was appointed for the fellowship of felicitie: the o-
ther were applied to mannes nature, after the fall, this one-
ly was ginen, when man was in moste perfecte state. If wee
compte these lawes good, that mortall menne haue enacted,
shall not the lawe of Matrimonie be moste holie, whiche we
haue

hane receiued of hym, by whom wee haue receiued life, the
 whiche lawe, was then together enacted, when manne was
 firste created: And lastly, to strengthen this Lawe, with an
 example and deede doon, Christ being a young man (as the
 storie repozteth) was called to a Mariage, and came thither
 willingly with his mother, and not onely was he there pre-
 sent, but also he did honest the feast, with a wonderfull mar-
 uaille, beginning first, in none other place, to worke his wo-
 ders, and to dooe his miracles. **W**hy then I praye you (will
 one saie) how happeneth it, that Christ forbare mariage: As
 though good sir, there are not many thynges in Christe, at
 the whiche wee ought rather to maruaile, then seeke to fol-
 lowe. He was boyne, and had no father, became into this
 woylde, without his mothers painfull traualle, he came out
 of the graue, whē it was closed vp, what is not in him aboue
 nature: Let these thynges be proper vnto hym. Let vs that
 liue within the boundes of nature, reuerence those thynges
 that are aboue nature, and followe soche thynges, as are
 within our reach, soche as we are able to compasse. But yet
 (you saie) he would be boyn of a virgin: of a virgin (I graūt)
 but yet of a married virgin. A virgin being a mother, did most
 become God, and being married, she shewed what was beste
 for vs to do. Virginitie did become her, who being undefiled
 brought hym forth, by heauenly inspiration, that was unde-
 filed. And yet Ioseph being her husbande, doeth commende
 vnto vs, the lawe of chaste wedlocke. Yea, how could he bet-
 ter set out the societie in wedlock, thā that willing to declare
 the secrete societie of his Diuine nature, with the bodie and
 soule of man, whiche is wonderfull, euen to the heauenly an-
 gels, and to shewe his unspeakable and euer abiding loue,
 toward his church: he doeth call hymself the Bridegrome,
 and her the Bride. Create is the Sacrament of Patrimoine
 (saith Paule) betwixt Christ and his Church, If there had
 been vnder heauen, any holier pike, if there had been any
 moze religious couenaut, thā is matrimoine, without doubt
 therample therof had been vsed. But what like thing do you
 read in all scripture, of the single life: The Apostle & Paule
 in the xiiij. Chapter of his Epistle, to the Hebrwes, collecth
 Patrimoine honorable among all menne, and the best vn-
 defiled, and yet the single life, is not so moche as ones named

Mariage
 beautified by
 a miracle.

Mariage ho-
 nourable.

The art of Rhetorique.

in the same place. Maie, thei are not bozne withall, that liue single, except thei make some recompence, with doyng some greate thing. For els, if a man following the Lawe of Nature, doe labour to get childezen, he is euer to be preferred before hym, that liueth still unmarried, for nohe other ende, but because he would bee out of trouble, and liue moze free. The doctoread, that soche as are in very deepe chaſt of theſe bodie, and liue a virgines life, haue been praiſed: but the ſingle life was neuer praiſed of it ſelf. So to, againe the lawe of Moſes, accuſeth the barrenneſſe of married folke: and we dooe read that ſome were excommunicated, for the ſame purpoſe, and baniſhed from the altare. And wheretoſe I praiſe you. Marie ſit, becauſe that ſhe likd vnprofitable perſones, and turning ſhe to the ſame folkes, did not encreaſe the worlde with any ſiſter. In Deuteronomi, it was the chiefſt token of Goddes bleſſinges vnto the Iſraelites, that none ſhould be barren among the, neither man, nor yet woman. And Lia is thought to be out of Gods fauour, becauſe ſhe could not bring to the childezen. yea, and the ſhalme of Dauid. It is counted one of the chiefſt partes of bleſſe, to be a fruitful woman. Day wiſe (ſaith the ſhalme) ſhal be plentifull, like a vine, and thy childezen like the bzancheth of Oliues, round about thy table. Theſe, if the lawe doe condemne, and utterly diſallowe barren Mariages, it hath alwaies moche moze condemned, the ſingle life of Batchelaures. If the fault of Nature, hath not eſcaped blame, the will of man can neuer waite vpon it. If thei are accuſed, that would haue childezen; and can gette none, what deſerue thei, whiche neuer traſſaile to eſcape barrenneſſe? The Hebrewes had ſoche a reuerence to married folke, that he which had married a wiſe, the ſame yere ſhould not be forced to goe on warfare. A citie is like to fall to ruine, excepte there be watchmen, to defende it with armour. But altered deſtruction muſt here nedes followe, except men though the beneſite of Mariage, ſupplie iſſue, the whiche though mortallitie, doe from tyme to tyme decaie.ouer and beſides this, the Romanes did laye a penaltie vpon their backe, that liued a ſingle life, yea, thei would not ſuffer them, to beare any office in the common weale. But thei that had encreaſed the worlde with iſſue, had a rewarde by common allowance, as men that did deſerue well of their countrie.

Deut. vi.

Lia.

Hebrewes
Lawe for married
folk.

Plutarchus
in the life of
Cato.

countrie. The olde fozen lawes, did appointe penalties, for
 soche as liued single, the whiche although thei wer qualified
 by Constanctus the Emperour, in the fauour of Chrestes re-
 ligion: yet these lawes doe declare, how little it is for the co-
 mon weales aduancement, that either a citie should be les-
 ned, for lone of sole life, or els that the countrie should be fil-
 led full of bastardest. And besides this, the Emperour Augu-
 stus, being a soze punisher of euill behauior, examined a sol-
 diour, because he did not marie his wife, accorpyng to the la-
 wes, the whiche soldiour, had hardely escaped iudgement, if
 he had not got three childzen by her. And in this poynce doe
 the lawes of the Emperours, seme fauozable to married folke,
 that thei abrogate soche lawes, as were proclaimed to bee
 kepte, and brought in by Pliscella, and would that after the
 penaltie were remitted, soche couenauntes beeyng made a-
 gainst all right and conscience, should also bee taken of none
 effecte, and as voide in the lawe.ouer and besides this, Al-
 pianus doeth declare, that the matter of Dowries was euer
 moze, and in all places, the chiefeest aboue all other, the whiche
 should niener haue been so, except there came to the common
 weale, some especiall profite by marriage. Marriage hath euer
 been reuerenced, but fruiatfulnesse of boole, hath bee moche
 moze, for so sone as one gotte the name of a father, there dis-
 tended not onely vnto him, inheritaunce of lande, but al be-
 questes, and gooddes of soche his frendes, as died intestate.
 The whiche thyng appereth plain, by the Satyre Poete.

Augustus
Cesar.

Pliscella.

Alpianus.

Thou hast me thou art made, an heere to haue lande,

Iuuenall.

Thou hast all bequestes one with an other:

All goodes and castell are come to thy hande,

Yea gooddes intestate, thou shalt haue sure.

Now, he that hath three childzen, was moze fauoured, for
 he was exempted from all outward ambassages. Again, he
 that had five childzen, was discharged, and free from al per-
 sonalle office, as to haue the gouernaunce, or patronage of
 young gentlemen, the whiche in those daies, was a greate
 charge, and full of paines, without any profite at al. He that
 had. xij. childzen, was free by the Emperour Iulianus lawe,
 not onely from beyng a man of armes, or a Capitaine ouer
 hoysmen: but also fro al other offices in the common weale.

And

The arte of Rhetorique.

And the wise founders of all Lawes, giue good reason, why
soche fauour was shewed to married folke. For what is moze
blessefull, then to liue euer? Now, where as nature hath de-
nied this, Patrimonie dooeth giue it, by a certaine sleighte,
so moche as maie be. Who doeth not desire to be bzutes, and
liue throughe fame, among men hereafter? Now, there is no
bulldoyng of pillars, no erectyng of arches, no blasynge of Ar-
mes, that doeth moze set forth a mannes name, then doeth
the encrease of chyldren. Albinus obtained his purpose of the
Emperour Adrian, for none other deserte of his, but that he
had begot an housefull of chyldren. And therefore the Empe-
rour (to the hinderance of his treasure) suffered the chyldren
to enter whollie vpon their fathers possession, forasmoeche
as he knewe well, that his Realme was moze strengthened
with encrease of chyldren, then with store of money. Again,
all other lawes, are neither agreyng for all Countries, nor
yet vsed at all tyme. Licurgus made a lawe, that thei whiche
married not, should be kept in Sömer, from the sight of stage
plaies, and other wonderfull shewes, and in Winter, thei
should go naked aboute the Market place, and accursing the
selues, thei should confesse openlie, that thei had iustlie de-
serued soche punishmente, because thei did not liue, accor-
dyng to the Lawes. And without any moze a dooe, will ye
knowe, how moche our old auncestours, heretofore esteemed
Patrimonie? Weigh well, and consider the punishmente,
for breakyng of wedlocke. The Grekes heretofore thought
it mete, to punish the breach of Patrimonie with battaile,
that continued tenne yeres. Yea, mozeouer not onelie by the
Romaine Lawe, but also by the Hebrewes and straungers,
aduouterous persones were punished with death. If a thefe
payed sower tymes the value of that, whiche he toke a waie,
he was desluered: but an aduouterers offence, was punished
with the sword. Among the Hebrewes, the people stoned the
aduouteres to death, with their owne handes, because thei
had broke that, without which the world could not continue.
And yet thei thought not, this soze Lawe sufficient inough,
but graunted further, to run hym throughe without Lawe,
that was taken in aduoutrie, as who should saie, thei graun-
ted that to the grief of married folke, the whiche thei would
harteilie graunt to hym, that stode in his owne defence, for
sauegard

Licurgus
lawe against
unmarried
folke.

Punishmen-
tes appointed
for breakyng
of wedlocke.
The Grekes
and reuenge-
ment for ad-
uoutrie.

The Hebrewes
stoned ad-
uouterers.

Lawfull for
the married
man among
the Hebrewes,
to kill the ad-
uouterer.

sansegarde of his life, as though he offended moze hainouslie, that tooke a mannes wife, then he did, that tooke a waife a mannes life. Assuredlie, Wedlocke must nedes seme to be a mosse holic thyng, considering, that beyng ones broken, it muste needes bee purged, with mannes blood, the reuenger whereof, is not forced to abide, either Lawe, or Iudge, the whiche libertie is not graunted any, to vse vpon hym that hath killed, either his father, or his mother. But what dooe we with these Lawes wrytten: This is the lawe of nature, not wrytten in the Tables of Brass, but firmelie printed in our myndes, the whiche Lawe, whosocuer dooeth not obeye, he is not worthy to bee called a manne, moche lesse shall he bee counted a Citizen. For, if to liue well (as the Stoikes wittely dooe dispute) is to followe the course of nature, what thyng is so agreyng with Nature, as Matrimonie? For there is nothing so naturall, not onely vnto mankinde, but also vnto all other liuyng creatures, as it is for euery one of theim, to kepe their owne kinde from decaye, and throughe increase of issue, to make their whole kind immortalle. The whiche thyng (all men knowe) can neuer bee dooen without Wedlocke, and carnall copulation. If there a soule thyng, that brute beastes, should obeye the Lawe of Nature, and men like Gyautes, should fight against Nature. Whose woork, if we would narrowly looke vpon, we shall perceiue that in all thynges, here vpon earth, she would there should be a certain spice of marriage.

Matrimonic
naturall.

I will not speake now of trees, wherein (as Plinie moste certainly wryteth) there is founde Mariage, with some manifest difference of bothe kyndes; that excepte the house-bande Tree, dooe leane with his boughes, euen as though he should desire copulation, vpon the women Trees, growing rounde aboute hym: These would elles altogether beare barraine. The same Plinie also dooeth reporte, that certaine auibours dooe thinke, there is bothe Male, and Female, in all thynges that the earth yeldeth.

Mariage e-
mong trees.

I will not speake of precious Stones, wherein the same auibour affirmeth, and yet not be onely neither, that there is bothe male, and female among the. And I praise you, hath not God so knytte all thynges together, with certaine linkes, that one euer seemeth, to haue neede of an other? What
saie

Mariage e-
mong precy-
ous stones.

The arte of Rhetorique.

Marriage be-
tween the fir-
manent and
the pearth.

The fable of
Giants that
fought against
Nature.

Orpheus.

ic mosse
cked can-
st chose but
dowe ma-
riage.

Use you of the Skie or Firmamente, that is ever stirryng,
with continuall mouyng: Dooeth it not plate the parte of a
houfbande, while it puffeth vp the pearth, the mother of all
thynges, and maketh it frutifull, with castyng seebe (as a
manne would sale) vpon it. But I thinke it ouer tedious, to
runne ouer all thynges. And to what ende are these thynges
spoken: Marie sir, because we might vnderstand, that through
Marriage, all thynges are, and doe still continue, and with-
out the same, all thynges dooe decaie, and come to naught.
The olde aunciente and mosse wise Poetes doe seigne (who
had euer a desire, vnder the colour of fables, to set forth the pre-
ceptes of Philosophie) that the Giants, whiche had Sna-
kes feete, and wer boznt of the pearth, builded greates hilles
that mounted vp to heauen, myndyng thereby, to be at better
defiance with God, and all his angels. And what meaneth
this fable: Marie, it sheweth vnto vs, that certain sicke and
sauage men, soche as were vnknowen, could not abide wed-
locke, for any woordes good, and therefore, thei wer askeu
vonne hedlong with lightnyng, that is to saie: thei were vt-
terly destroyed, when thei sought to rebue that, wher by the
weale and saulgard of all mankind, onely dooeth consist.
Now again, the same Poetes dooe declare, that Orpheus
the Musician and Windrell, did stirre and make softe, with
his pleasaunte melodie, the mosse harde rocks and stones,
And what is their meanyng hertin: Assuredly nothyng els,
but that a wise and well spoken manne, did call backe harde
harted menne, soche as liued abrode like beastes, from open
whooredome, and brought them to liue, after the mosse holle
lawes of Matrimonie. Thus we se plainly, that soche a one
as hath no miste of Marriage, semeth to be no man, but ra-
ther a stone, an enemy to nature, a rebell to God himself, se-
king through his owne softe, his last ende and destruction.
Well, let vs goe on still (seyng we are fallen into fables,
that are not fables altogether) When the same Orpheus, in
the middes of hell, soxed Pluto hymself, and all the deuilles
there, to graunt him leaue, to cary a waie his wife Euridice
what other thyng do we thinke, that the Poetes meant, but
onely to set forth vnto vs, the loue in wedlocke, the whiche
euen emong the deuilles, was counted good and godly.
And this also makes wel for the purpose, that in old time
thei

thel made Jupiter Camellus, the God of Mariage, and Juno Lucina, Ladie midwife, to helpe such women as laboured in childe bedde, beeyng fondle desired, and superstitiously erryng, in namyng of the Gods; and yet not misyng the trathe, in declaring that Patrimoine is an holie thing, and mete for the woorthynesse thereof, that the Gods in heauen; should haue care ouer it. Among diuers countreies, and diuers men; there haue been diuers Lawes and customes be sed. Yet was there neuer any countreie so sauage, none so farre from all humanitie, where the name of wedlocke was not counted holie, and had in greates reuerence. This the Thracian, this the Sarmate, this the Indian, this the Grecian, this the Latine, yea, this the Britain that dwelleth in the ffarthest parte of all the worlde; or if there bee any that dwell beyonde them, haue euer counted to be moste holie. And why for Marie, bicause that thyng must nedes be common to all, whiche the common mother vnto all, hath graffed in vs all, and hath so thynghlye graffed the same in vs, that not onely Stockdoves and Pigeons; but also the moste wilde beastes, haue a naturall folowynge of this thyng. For the Lions are gentle, againste the Lionesse. The Tygers fight for safegard of their young whelpes. The Ass runnes thorow the hotte fire (whiche is made to kepe her awaie) for safegard of her issue. And this thei call the lawe of Nature, the which is as it of moste strength and force, so it spreadeth abrode moste largely. Therefore, as he is counted no good gardener, that beeyng content with thynges presente, doeth diligently prouide his olde trees, and hath no regarde, either to ympe or graffe yong settes: bicause the self same Orchard (though it bee neuer so well trimmed) muste nedes decaye in tyme, and all the trees die wthin fewe yeres: so he is not to bee counted halfe a diligent Citizen, that beeyng contente with the presente multitude, hath no regard to encrease the number. Therefore, there is no one man, that euer hath been counted a woorthy Citizen, who hath not laboured to get chyldezen, and sought to bying them vp in godlinesse.

All nations
euer esteemed
marriage.

Among the Hebrewes, and the Persians; he was mooste commended, that had moste wyues, as though the countreie were mooste beholding to hym, that encreased the same with the greatest number of chyldezen. Doe you like to be counted

The hebreues
and Persians
had a number
of wyues.

The arte of Rhetorique.

Abraham.

Jacob.

Salomon.

Socrates.

more holie then Abraham hymself: Well, he should neuer have been counted the father of many nations, and that through Gods furtheraunce, if he had forgozne the company of his wife. Doe you looke to be reckened more deuoute, then Jacob: he doubteth nothing to ransom Rachel from her greate bondage. Will you bee taken for wiser then Salomon: And yet I praise you, what a number of wiues kepte he in one house: Will you be counted more chaste then Socrates, who is reported to beare at home with Xantippe, that verie shee was; and yet not so morche therefore (as he is wonte to teele, according to his old maner) because he might learne patience at home; but also because he might not seem to cum behinde with his duetie, in doyng the will of nature. For he beeyng a manne, soche a one (as Appollo iudged hym by his Oracle to bee wise) did well perceiue that he was gottē for this cause; home for this cause, and therefore bound to yelde so muche vnto Nature. For, if the olde aunciente Philosophers haue saied well, if our Diuines haue proued the thing not without reason, if it be vsed euery where, for a common pꝛouerbe, and almoſte in euery mannes mouth, that neither God, nor yet Nature, did euer make any thing in vaine. Why did he giue vs soche members, how happeneth we haue soche luste, and soche power to gette issue, if the single life and none other, bee altogether praise worthe: If one should bestowe vpon you, a verie good thing, as a Bowe, a Coate, or a Sworde, all menne would thinke, you were not worthe to haue the thing, if either you could not, or you would not vse it, and occupie it. And where as al other things, are ordeined vpon soche greate considerations, it is not like, that Nature slepe, or forgoatte her self, when she made this one thing. And now, here will some saie, that this fowle and filthe desire, and stirryng vnto luste, came neuer in by Nature, but through sinne: for whose woordes I passe not a strawe, seeing their saynges are as false, as God is true: For I praise you, was not Patrimoine Instituted) whose woordes he can not bee dooen, without these members) before there was any syn. And again, whens haue all other brute beastes their pꝛouocations: Of Nature, or of synne: A manne would thinke, they had them of Nature. But shall I tell you at a woorde, we make that filthe, by our owne imaginacion

imagination, whiche of the owne Nature, is good and godlie. Or els, if we will examine matters (not according to the opinion of men, but waigh thein as thei are, of their owne Nature) how chaunceth it, that wee thinke it lesse fittible, to eate, to chewe, to digeste, to emptie the bodie, and to sleepe, then it is to vse carnall Copulation, soche as is lawfull, and permitted. Ains Sir (you will saie) we muste followe vertue, rather then Nature. A gentle dishe. As though any thyng can bee called vertue, that is contrary vnto Nature. Answeredly, there is nothyng, that can bee perfectly gotte, either throught labour, or throught learnyng, if manne ground not his doynge, altogether vpon Nature.

But you will liue an Apostles life, soche as some of them did, that liued single, and exhorted other to thesame kinde of life. And he, let them followe the Apostles, that are Apostles in deede, whose office, seying it is bothe to teache, and byyng by the people in Gods doctrine: thei ar not able to discharge their dueties, bothe to their flocks, and to their wife and familie: althoug it is wel known, that some of the Apostles had wiues. But be it that Bishoppes liue single, or graunt we thein, to haue no wiues. What, doe ye followe the profession of the Apostles, being one that is farthest in life from their vocation: beeyng bothe a Tempozall manne, and one that liueth of your owne. Thei had this Pardon granted thein, to bee cleane voide from Mariage, to the ende thei might be at leasure, to gette vnto Christe, a more plentifull number of his childezen. Let this be the order of Priestes and Monkes, who belike haue entred into Religion, and rule of the Censens (soche as among the Iewes lothed Mariage) but your calling is an other wase. Ains, but (you will saie) Christe hymself hath counted them blessed, whiche haue gelded thein selues, for the kyngdome of God: Sir, I am content to admitte the auctoritie, but thus I erre vnder the meanyng. Firste, I thinke that this doctrine of Christe, did chiefly belong vnto that tyme, when it behoued them chiefly to bee voide of all cares, and businesse of this woorld. Thei were faine to trauaile into all places, for the persecutours were euer readie to laie handes on thein. But now the woorld is so, that a manne can finde in no place, the vprightnesse of behauiour lesse stained, then among married folke.

D. ff. Let

Let the swarmes of Monkes and Nunnes, set forth their order neuer so moche, lette theim boaste and bragge, their bealles full, of their Ceremonies and church seruise, wher in thei chiefly passe all other: yet is the blocke (beyng well and truly kept) a moste holy kinde of life. Againe, would to God thei wer gelded in very deede, whatsoeuer thei be, that colour their naughty liuyng, with soche a toylie name of geldyng, liuyng in moche more filthie luste, vnder the cloke and pretence of Chastitie. Neither can I reposite for verie shame, into how filthie offences, thei doe often fall, that wil not vse that reamedie, whiche Nature hath graunted vnto man. And laste of all, where doe you reade, that euer Christ commaunded any man, to lue single, and yet he doeth openly forbid diuorcement.

When he doeth not worke of all (in my iudgement) for the Common weale of mankinde, that graunted libertie vnto Priests marriage, and Monkes also (if nebe bee) to marie, and to take theim to their wiues; namely, seying there is soche an vnreasonable number euery where, among whom I paise you how many be there, that lue chaste. How moche better were it; to tourne their concubines into wiues, that where as thei haue theim now, to their greate shame, with an vnquiete conscience, thei might haue the other openly, with good reposite, and get children; and also byng them by godly, of whom thei them selues, not onely might not be ashamed, but also might be compted honest men for them. And I thinke the bishops officers, would haue procured this matter long ago, if thei had not founde greate gaines, by Priests laymanns, then thei wer like to haue by Priests wiues.

Virginittie.

But virginittie soforth, is an heauenly thing, it is an Angells life. I am sure, the blocke is a manly thyng, soche as is meete for man; And I talke now as man, vnto man. I graunt you that virginittie, is a thing paise worthy, but so farre I am content, to speake in praise of it, if it be not so praised, as though the iuste should altogether folowe it, so; if men commonly should begin to like it, what thing could be inuented more perillous to a common weale, then virginittie. Now, be it that other deserue great praise, for their maidenbede, you notwithstanding, can not want greate rebuke, seing it lieth in priests handes, to hope that house so detraie, wherof you li-

neally

neallye defended, & to continue still the name of your coun-
 cers, who deserue moste worthy to be knowne farther.
 And laste of all, he deserueth as muche praise, as they which
 kepe their mayde bodie: that kepes him selfe true to his wife
 and marieth rather for encrease of children, then to satisfy
 his luste: For if a brother hath many children so there by sede
 to his brother, that dieth without issue, will you suffer the
 hope of all your stocke to decaye in vaine, for there is
 none other of your name and stocke, but your selfe alone, to
 continue the posteritie. I knowe well enough, that the an-
 cient fathers haue set forth in greates holuemen, the praise of
 virginite, amonge whom, Hierome doth so take on, and
 praiseth it so muche aboue the married, that he fell in maner
 to deprive of Patrimoine, & therefore was required of Godly
 Bishoppes to cal bathe his wordes that he had spoken. But
 let vs heare with some heat what that time saith. I woulde
 truely say, that they which exhort yong folke euery where
 and without respecte (suche as yet knowe not themselves) to
 liue a single life, and to practise virginite, that they woulde
 be to the same labour, in setting forth the excellencye of
 chaste, and pure wedlocke. And yet those bodie that are in
 such great loue with virginite, are well contented that
 menne shoulde fight against the Turkes, which in number
 are infinitely greater then we are. And now if these menne
 thinke right in this behalfe, it must needs be thought right
 good and goodly, to labour earnestly for this, not getting, and
 to substitute yonthe from time to time, for the assistance
 of warre: Excepte parliament are they thinke that Cupines,
 Billes, pikes, and pikes, shoulde be prouided for battail,
 and that men stand in no feare at all with them. They also
 allowe it well, that we shoulde kill miscreant and heathen
 parentes, that be rather their children not knowing of it,
 might be baptised and made Christians: so well if this be
 righte and is truly, howe muche miscreantesse were it to
 haue children baptised, being borne in lawfull marriage.
 There is no miste so sadage, nor yet so hard bated, within
 the whole worlde, but the same abhorreth murdering of in-
 famous, and reuele borne babes. It puges also and heauy ru-
 lers, doe likewise yunthe moste straightly, all such as seke
 meanes to be deliuered before their tyme, or use physicke to

Hieromes
 praise vpon
 Virginite.

many thinges, that are moſte painfull ſoꝛ none other cauſe,
but onely ſoꝛ that they are honeſt, no doubt but matrimonie
ought aboue al other, moſte of al to be deſired, as the which
we may doubt, whether it haue moze honeſtie in it, as king
moze deſite and pleaſure with it. Foꝛ what can be moze plea-
ſaunt, then to liue with her, with whom not onely you ſhall
be ſoied, in felowſhip of faithfullnes; and moſt hartie good
will, but alſo you ſhall be compied together moſte aſſuredly.
With the companie of bothe your bodieſ. If we conſider that
greate pleaſure, which wee receiue of the good will of our
frendes & acquaintance, how pleaſant a thing is it about
altother, to haue one, with who you maye breake the bottom
of your harte, with whom you maye talke as freely, as with
your ſelf, into whoſe truſt, you maye ſafely commit your ſelf,
ſuch a one as thinketh al your goodes to be her charge. Now
what an heauenly bliſſe (trowe you) is the companie of man
and wiſe together, ſeing that in all the world, there can no-
thing be found, either of greater weight & worthines, as els
of moze ſtrength and aſſurance. Foꝛ with frendes, we liue
onely with them in good wil, & faithfullnes of minde, but as
a wiſe, we are matched together, both in hart and minde, in
body and ſoule, ſealed together with the bond & league of an
holy ſacrament, and parting al the goodes we haue, indiffe-
rently betwixt vs. Again when other are matched together
in frendſhip, doe we not ſee what diſſembling thei be, what
ſalfhoode they praſtiſe; & what deceitful partes they pleaſe
to ſee, even thoſe who we thinke to be our moſt aſſured fren-
des, as ſwallowes ſlie a waile when ſomer is paſt, ſo they hide
their heddes, when ſortun giueth to ſaile. And oft times when
we get a newe friend, we ſtraight forſake our old. We hear
tel of very few, that haue continued frendes, even till their
laſt end. Well becom the faithfullnes of a wiſe, is not ſealed wth
deceit, nor diſſed with any diſſembling, nor yet parted with
any change of the world, but diſſeuered at laſt by death on-
ly, no not by death neither. She ſo ſakes & ſetteth light by fa-
ther & mother, ſiſter & brother ſoꝛ your ſake, & ſoꝛ your ſoule
only. She only paſſeth by you, ſhe putteth her truſt in you, &
learneth to hold by you, yea, ſhe deſires to dy wth you. Haue you
any worldly ſubſtance? you haue one that will maintein it,
you haue one y^e will entreaſe it, haue you none? you haue a

wife that will get it; how line in prosperitie; your hope is doubled: if the world go not with you, you have a witte to put you in good comfort; to be at your commaundment, & seeke to seeke your desire, & to wishe that soche will as hath happened vnto you, might chaire vnto her self. And do you thinke of any pleasure in all the world, it is able to be copared with soche a goodly felowship & famelier lining together: if you kepe home, your wife is at hand to kepe your company, the rather if you might fele no werines of lining at alone, if you ride forth, you haue a wife to bid you fare well with a kisse, longing moche for you, being from home, and glad to see you well come home, at your next returne. A sweete mate in your youth, a thankfull comfort in your age. Euery societie of compassing together, is delitefull and wished for, by nature of all men, so as moche as nature hath ordeined to be, sociable, frendly, and louing together. Now, how can this fellowship of man and wife, be otherwise then moste pleasant, where all thinges are common together betwixt them both? Now, I thinke he is moste woithy, to be despi- sed whom all other that is borne, as a manne would sit for himself, that liueth to himself, that seeketh for himself, that spareth for himself, maketh rest onely vpon himself, that lo- ueth no man, and no man loueth him. Would not a manne wish that he should haue a companion, were mete to be cast out of all mennes companie (with which I thinke that careth for no man) in the middes of the sea. Now her doe I here utter vnto you, these pleasures of the body, the whiche, whereas nature hath made to be moste pleasaunt vnto man; yet these greates wif- fel men, rather hide them, and dissemble them) I can not tel how (then utterly contemne them. And yet what is he that is to be of wife, and so drouping of baine? I will not saye blacke bedded, or inefestate, that is not moued with soche pleasures, namely if he make haue his desire, without offence either of God or man; and without hinderance of his esti- mation; Wholy I would take soche a one, not to be a man, but rather to be a very stone. Although this pleasure of the body, is the least parte of all those good thinges, that are in the world. But be it that you passe not vpon this pleasure, and thinke it unworthy for man to vse it, although in deede he desireth not the name of man without it, but coumpt it among

Time a ded-
lie hater of al
companie.

among the least and bittermost profits, that wedlocke hath:
 now I praise you, what can bee moze hartely desired, then
 chaste loue, what can be moze holle, what cā be moze honest?
 And among all these pleasures, you get vnto you a toly sort
 of kinfolk, in whom you maie take moche delite. You haue
 other parentes, other brethren, susterne, and nephewes. Na-
 ture in deede can giue you but one father, and one mother:
 by mariage you get vnto you an other father, and an other
 mother, who cā not chuse, but loue you with al their hartes,
 as the whiche haue put into your handes, their owne fleshe
 and blood. Now againe, what a losse shall this be vnto you,
 whē your moste faire wife, shall make you a father, in brin-
 ging fōr the a faire child vnto you, where you shall haue a
 prettie little boie, running vp and dōune your house, soche a
 one as shall expasse your loke, and your wines loke, soche a
 one as shall call you dad, with his sweete lispīng woozdes.
 Now laste of all, when you are thus linked in loue, the same
 shall be so fastened and bounde together, as though it were
 with the Adamant stone, that death it self can neuer be able
 to vndo it. Whise happie are thei (p Hozae) yea, moze then
 thise happie are thei, whom these sure bandes doe hold, nei-
 ther though thei are by euill reporters, full ofte set a sonder,
 shall loue be vnloosed betwixt them twoo, til death the bothe
 departe. You haue them that shall comfort you, in your la-
 ter daies, that shall close vp your eyes, when God shall calle
 you, that shall burie you, and fulfill al thinges belonging to
 your funerall, by whom you shall seme, to bee newe bozne.
 For so long as thei shall liue, you shal neuer be thought dead
 your self. The goodes and landes that you haue got, go not
 to other heires, then to your own. So that vnto such as haue
 fulfilled al thinges, that belong vnto mannes liue, death it
 self can not seme bitter. Olde age cometh vpon vs all, will
 we, oꝝ nil we, and this wale nature prouided fōr vs, that we
 should wae yong again in our children, and nephues. For,
 what man can be greued, that he is olde, when he seeth his
 owne countenaunce, whiche he had beyng a child, to appere
 liuely in his sonne. Death is ordeined fōr all mankinde, and
 yet by this meanes onely, nature by her prouidence, kindeth
 vnto vs a certaine immortalitie, while she encreaseh one
 thing vpon an other, euen as a yong grasse buddeth out,

The arte of Rhetorique.

when the old tree is cut doune. Neither can he seme to dye, that, when God calleth him, leaueth a yong childe behinde him. But I knowe wel enough, what you saie to your self, all this while of my long talke: Marriage is an happie thing if all thinges hap well, what and if one haue a curst wife: What if she be light: What if his children bee vngenerous: Thus I se you will remember all soche men, as by marriage haue been vndoone. Well, go to it, tell as many as you can, and spare not: you shall finde all these wer the faultes of the persones, and not the faultes of Marriage. For beleue me, none haue euill wiues, but soche as are euill men. And as for you sir, you maie chuse a good wife, if ye like. But what if she be crooked, and marde altogether, for lacke of good ordering. A good honest wife, maie be made an euill woman, by a naughtie husebande, and an euill wife, hath been made a good woman, by an honest manne. We erie out of wiues vnruly, and accuse them without cause. There is no man (if you will beleue me) that euer had an euill wife, but therowe his owne default. Now againe, an honest father, bringeth forth the honest children, like vnto himself. Although euil these children, how so euer they ar borne, commonly become soche men, as their educacion and bringing vp is. And as for ielousie, you shall not nede to feare that fault at al. For none be troubled with soche a disease, but those onely that are so liethe louers. Chaste, godly, and lawfull loue, neuer knewe what ielousie ment. What meane you to call to your minde and remember soche soze tragedies, and dolefull dealinges, as haue been betwixt man and wife. Soche a woman being naught of her body, hath caused her husband to lose his hed, an other hath poisoned her good manne, the third with her churlish dealing (whiche her husbande could not beare) hath been his outter vndoing, and brought him to his ende. But I praise you sir, why doe you not rather thinke vpon Cornelia, wife vnto Tiberius Gracchus: Why doe ye not minde that moste worthie wife, or that moste vniworthie manne Alcestes: Why remember ye not Julia Pompeies wife, or Porcia Brutus wife: And why not Artemisia, a womanne moste worthie, euer to be remembred: Why not Hippocratea wife vnto Pythiades king of Iodrus: Why doe ye not call to remembrance, the gentle nature of Tertia Aemilia: Why doe

Euill wiues
happē to euill
men onely.

Ielousie be-
knownen to
wisemen.

Cornelia.

Alcestes wife
Julia.
Porcia.
Artemisia,
Hippocratea,
Tertia Aemilia.

doe

doe ye not consider the faithfulness of *Turia*; why cometh *Turia*.
 not *Lucretia* and *Lentula* to your remembrance? And why *Lucretia*.
 not *Actia*; why not thousandes other, whose chaste life, *Lentula*.
 and faithfulness towards their housebendes, could not be *Turia*.
 chaunged, no, not by death. A good woman (you will saie) is
 a rare bird, and harde to be founde in all the worlde. Well
 then sir, imagine your self worthy to haue a rare wife, soche
 as setue men haue. A good woman (saith the wiseman) is a
 good port. Be you bolde to hope so; soche a one, as is wor- *3 power. x.*
 thy your maners. The chiefest point standeth in this, what
 maner of woman you chuse, how you vse her, and how you
 order your self towards her. But libertie (you will saie) is
 muche moze pleasant; so, who soeuer is married, weareth
 fetters vnder his legges, rather carrieth a clogge, the whiche
 he can neuer shake of, till death parte their yoke. To this I
 answere, I can not se what pleasure a man shal haue, to liue
 alone. For if libertie be desirfull, I would thinke you should
 get a mate vnto you, with who you should parte stakes, and
 make her partie of all your ioules. Neither can I se any thing
 moze free, then is the seruitude of these twoo, where the one
 is so moche beholding, and bound to the other, that neither
 of them bothe would be louse, though they might. You are
 bounde vnto hym, whom you receiue into your friendship;
 but in mariage neither partie findeth fault, that their liber-
 tie is taken awaie from them. Yet ones againe you are soze
 afrate; least when your children are taken awaie by death,
 you fall to mourning so; want of issue. Well sir, if you fear
 lack of issue, you must mary a wife so; the self same purpose,
 the whiche onely shall be a meane, that you shall not want
 issue. But what dooe you searche so diligently, nale so rare-
 fully, all the incommodities of Matrimonte, as though sin-
 gle life, had neuer any incommoditie ioined with it at all.
 As though there were any kinde of life, in all the worlde,
 that is not subiecte to all euill that maie happen. We must
 needs go out of this worlde, that lookes to liue without see-
 ling of any grief. And in comparison of that life, whiche the
 saintes of God shall haue in heauen, this life of man is to
 be compared a death; and not a life. But if you consider thin-
 ges within the compasse of mankinde, there is nothing el-
 ther more saue, more quiet, more pleasant, more to be de-
 sired,

fired, or moze happie, then is the married mannes life: How many do you se, that hauing ones felt the sweetnesse of wedlocke, dooeth not desire stones to enter into the same: My frende Maucius, whom you know to be a very wise man, did not he, the next moneth after his wife died. (whom he loved verely) get him straight a newe wife: Not that he was impatient of his loss, and could not so beare any longer; but he saied plainly, it was no life for him, to be without a wife, whiche should be with him, as his yoke fellowe, and companion in all things. And is not this the sowerth wife, that our frend Iouius hath married: And yet he so loued the other, when they were on liue, that none was able to comfort him in his beauienesse: and now he hastened so moche (when one was dedde) to fill vp and supplie the losse, count of his chamber, as though he had loued the other very little: But what dooe we talke so moche of the honestie and pleasure herein; seing that not onely profite doeth aduise vs, but also neede doeth earnestlie force vs, to seke Marriage. Let it be forbidding that manne and woman, shall not come together and with in fewe yeres, all mankind must needs decaye for ever: When Zerres king of the Persians, beheld from an high place, that greates armie of his, soche as almoste was incredible, some saied he could not so beare weping, considering of so many thousandes, there was not one like to be a liue, with in fewe yeres after. Now, why should not we consider the same of all mankind, whiche he meante onely of his armie. Take a waile Marriage, and how many shall remain after a hundred yeres, of so many realmes, countries, kingdomes, citees, and al other assemblies that be of men, though out the whole worlde: On now, praise we a Gods name, the single life aboue the nocke, the whiche is like so ouer to vnder doe all mankind. What plague, what infection can either beauen or hell, sende moze harmefull vnto mankind: What greater euill is to be feared by any flood: What could be looked for, moze so to full. Although the flame of Saron should sette the worlde on fire again: And yet by soche soze tempestes, many thinges haue beene saved harmelesse, but by the single life of man, there can be nothing left at all. What is what a sort of diseases, what bluerstres of mischappes do night & daie lie in waile to lessen the small number of mankind.

Precedit en
forceeth marriage.

Zerres.

kinde. How many doeth the plague destroye, how many doe
the seas swallowe, how many doeth battaile snatch by: For
I will not speake of the basely dying, that is in all places.
Death taketh her sight euery where, round about, she run-
neth ouer them, she catcheth them by, she hasteneth as moche
as she can possible, to destroye al mankinde, and now doe we
so highly commende single life, and eschue marriage: Except
happely we like the profession of the Celens (of whom Iosephus *Celens hated*
speaketh, that thei will neither haue wife, nor seruantes) *Marriage.*
or the Dolopolitans, called other wise the rascalles, and
flaues of citees, the whiche companie of them, is alwaies en- *Iosephus. 18.*
creased, and continued by a sort of vagabounde peasannts, *Cap. lib. 21.*
that continue, and be from tyme to tyme, still together. Doe
we loke that some Iupiter, should giue vs that same gift, the
whiche he is reported, to haue giue vnto Bees, that we shuld
haue issue, without procreation, and gather with our mon-
thes, out of the flowers, the seede of our posteritie: Or els do
we desire, that like as the Poetes feign Minerua, to be borne
out of Iupiters hedde: in like sort there shoulde children lepe
out of our heddes: Or laste of all doe we looke, accoꝝding as
the old fables haue been, that men shoulde be borne out of the
yearth, out of rockes, out of stones, stones, and old Trees.
Many thinges breed out of the yearth, without mannes la-
bour at all. Long shrubbes growe and shoute by, vnder the
shadowe of their graundfire trees. But nature would haue
man, to vse this one waie, of increasynge issue, that thꝛough
labour of bothe the housebande and wife, mankinde might
still be kept from destruction. But I promise you, if all men
toke after you, and still so bare to marie: I can not se but that
these thynges, whiche you wonder at, and esteeme so moche,
could not haue been at all. Do you yet esteeme this single life
so greatly: Or dooe we praise so moche virginittie, aboue all
other: Wh by man, there will be neither single men, nor vir-
gines a liue, if men leaue to marie, and minde not procrea-
tion. Wh by dooe you then preferre virginittie so moche, wh y
set it you so hie, if it be the vndoing of all the whole world:
It hath been moche commended, but it was so that tyme,
and in fewe. God would haue men to se, as though it were a
paterne, or rather a picture of the beauly habitacion, where
neither any shall be married, nor yet any shall giue theirs to
Marriage,

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Parlage. But when thinges be giuen for an example, a fewe maie suffice, a number were to no purpose. For euen as all groundes, though they bee very fruitfull, are not therefore touned into Tillage, for mannes vse and commoditie, but part lieth fallow, and is neuer mannered, part is kept and cherished to like the eye, and for mannes pleasure: and yet in all this plentie of thinges, where so greate store of lande is, nature suffereth very little to waie barren: but now if none should be tilled, and should we menne went to plowe, who seeth not, but that we should all sterue, and be faine shortly to eate acornes: euen so, it is praise woorthy, if a fewe liue single, but if all should seke to liue single, so many as be in this world, it were to great an inconuenience. Now againe, be it that other deserue woorthy praise, that seke to liue a virgines life, yet it must nedes bee a greate faulte in you. Other shall bee thought to seke a purenesse of life, you shall bee counted a parricide, or a murderer of your stocke: that whereas you maie by honest marriage, encrease your posteritie: you suffer it to decaye for euer, though your willfull single life. A man maie, hauing an house full of children, comende one to God to liue a virgine all his life. The plowe man offereth to God the tenthes of his owne, and not his whole croppe all together: but you sir, must remember that ther is none left aliue of all your stocke, but your self alone. And now it mattereth nothing, whether you kille, or refuse to saue that creature, whiche you onely might saue, and that with ease. But you will solow the example of your sister, and liue single as she doeth. And yet me thinketh you should chiesly, euen so; this self same cause be afraid to lye single. For whereas there was hope of issue heretofore in you both, now ye se there is no hope left, but in you onely. Be it that your sister maie be boyne withall, bicause she is a woman, and bicause of her yeres, so; she being but a girle, and ouercome with sorrowe, for losse of her mother, toke the wrong waie, she cast her self doune bedlong, and became a Nunne, at the earnest sute either of foolish women, or els of doubtlesse monkes: but you being moche elder, must euermore remember that you are a man. She would needs die together with her auncesters, you must labo, that your auncesters shal not die at al. Your sister would not dooe her dutie, but shanke a waie: thinke you

you noth with your self, that you haue twoo offices to discharge. The daughters of Loth neuer sticke at the matter, ^{Daughters of Loth.} to haue a dooe with their dyonken father, thinking it better with wicked whozedom and incest, to pzooude for their posteritie, then to suffer their stocke to die for euer. And will not you with honest, godly, and chaste mariage (whiche shal be without trouble, and turne to your greate pleasure) haue a regard to your posteritie, moost like els for euer to decaie: Wherefoze, let them on Gods name, followe the purpose of chaste Hippolitus, let them liue a single life, that either can be married men, & yet can get no chyldzen, or els soche, whose stocke may be continued, by meanes of other their kinsfolke, or at the least whose kynyed is soche, that it werc better for the comon weale, they were all dedde, then that any of that name should bee a kine, or els soche men, as the euerslyng God, of his moost especiall goodnesse, hath chosen out of the whole woorld, to execute some heauy office, whereof there is a maruelous small number. But whereas you, according ^{The conclusion.} to the repozte of a Whiskeon, that neither is vnlearned, nor yet is any liar, are like to haue many chyldze hereafter, seing also you are a man of greate landes, and reuenues by your auncesters, the house whereof you came, beyng bothe right honourable, and right auncient, so that you could not suffer it to perishe, without your greates offence, and great harme to the common weale: agayne, seing you are of lusty yeres, and very comely for your personage, and maye haue a maide to your wife, soche a one as none of your countrie hath known, any to bee moze absolute for all thynges, commyng of as noble a house, as any of theim, a chaste one, a sober one, a godly one, an excellent faire one, hauing with her a wonderfull dowrye: Wherupon also your frendes desire you, your kinsfolke weepe to winne you, your consins and alliaunce, are earnest in hand with you, your countrie calles and cries vpon you: the ashes of your auncesters from their graues, make hartie sute vnto you, dooe you yet holde backe, dooe you still minde to liue a single life: If a thyng wer asked you that were not halfe honest, or the whiche you could not well compasse, yet at the instance of your frendes, or for the loue of your kinsfolke, you wold be overcome, & yeild to their requests: then how much moze reasonable wer it, that the we-
ping

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ping feares of your frēdes, the hartie good will of your countrie, the deare loue of your elders, might winne that thyng at your handes, vnto the whiche, bothe the lawe of God and man, doeth exhortē you, Nature pricketh you forward, reason leadeth you, honestie allureth you, so many commodities call you, and last of all, necessitie it self doeth constrain you: But here an ende of all reasonyng. For I truste you haue now, and a good while ago, chaunged your minde, though myne aduise, and taken your self, to better counsaile.

Of exhortacion.

Exhorting.

The places of exhortyng, and deboztyng, are the same, whiche we vse in perswadyng, and diswadyng, sayyng that he, whiche useth perswasoryn, seeketh by argumētes, to compasse his deuise: he that labours to exhortē, doeth stirre affection.

Crasmus sheweth these to be moſte especyall places, that doe pertain vnto exhortacions.

- { Praise, or Commendacion.
- { Expectacion of all men.
- { Hope of victorie.
- { Hope of renoume.
- { Feare of shame.
- { Greatnesse of reward.
- { Rehearsall of examplēs, in all ages, and especially, of thynges lately doen.

Praising a deede.



Praising, is either of the man, or of some dede deon. We shal exhort men to doe the thyng, if we shewe them, that it is a woorthy attēpt, a godly enterpryse and soche as fewe men, hether to haue aduentured

Praising a man, the rather to encourage him.

In praising a man, we shal exhort him to go forward, considering it agreeth, with his wonted manhode, and that he, hether to be hath not slackēd, to haſſard boldly, vpon the bestē & woorthiest deedes, requyryng hym to make this ende answerable, to his moſte woorthy beginnynges, that he make ende with honoꝝ, which hath so long continued in soche renoume. For it wer a foule shame, to lose honoꝝ through folly, which hath beene gotte through vertue, and to appere moſte slacke in keepyng it, then he seemed carefull at the first, to attain it.

Again, whose name is renoumed, his doyngeſ from time to

to tyme, will be thought moze wonderfull, and greater p^{ro}-
mises will men make vnto them selues, of soche mennes ad-
uentures, in any cōmon affaires, then of others, whose ver-
tues are not yet knowen. A notable master of fence, is mar-
uellous to behold, and men loke earnestly to se hym do some
wonder: how moche moze will thei looke, when thei heare
tell, that a noble capitain, and an aduenturous p^{ri}nce, shall
take vpon hym the defence, and sauegard of his countrey, a-
gainst the raging attemptes of his enemies. Therfoze a no-
ble man can not but go fo^rward, with moste earnest will, se-
yng all men haue soche hope in hym, and coumpt hym to be
their onely comfozt, their foxtresse, and defence. And the ra-
ther to encourage soche right wo^rthy, we maie put them in
good hope, to compasse their attempt, if we shewe them that
God is an assured guide vnto al those, that in an honest qua-
rell, aduenture them selues, and shew their manly stomack.
Sathan hymself, the greatest aduersarie that man hath, yel-
deth like a captiue, when God doeth take our part, moche so-
ner shall all other be subiect vnto hym, and crye *Peccati*, fo^r if
God be with hym, what mattereth who be against hym:

Expectacion
of all men.

Hope of vic-
torie.

Now, when victorie is gotte, what honour doeth ensue:
Here openeth a large field, to speake of renoume, fame, and
ephere honour. In all ages the wo^rthiest men, haue alwaies
aduertured their carcases, fo^r the sauegard of their countrie,
thinking it better to die with hono^r, then to liue with shame.
Again, the ruin of our realme, should put vs to moze shame,
then the losse of our bodies, should tourne vs to smarte. Fo^r
our honestie beyng stained, the paine is endlesse, but our bo-
dies beyng gozed, either the wounde maie sone be healed, o^r
els our paine being sone ended, the glo^rie endureth fo^r euer.

Fame folo-
weth wo^rthy
feactes.

Shame folo-
weth fearful-
nesse, when
man hod is
thought ne-
desfull.

Lastly, he that helpeth the nedy, deserdeth his pooze neigh-
bours, and in the sauour of his countrey, bestoweth his life:
will not God besides all these, place hym where he shall liue
fo^r euer, especially, seying he hath dooen all these enterpises
in faith, and fo^r Ch^ristles sake?

Heauen, the
rewarde of
haulte Cap-
taines.

Now, in all ages, to reckon soche as haue been right so-
uerain, and victorious, what name got the wo^rthie Scipio,
that withstoode the rage of Anniball: What brute hath Ce-
sar, fo^r his moste wo^rthy conquestes: What triumph of glo-
ry doeth sound in all mennes eares, vpon the onely naming

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of mightie Alexander, and his father king Phillip: And now to come home, what hedde can expresse, the renowned Henrie the fiste kyng of Englande, of that name, after the Conquest: What witte can set out, the wonderfull wisdom of Henrie the seuenth, and his greate foresight, to espie mischief like to ensue, and his politike deuises, to escape dangers, to subdue rebelles, and to maintain peace:

Mouyng
of pittie.

¶ Of mouyng pittie, and stirryng men to shewe mercie.

Herewise, we make exhorte men to take pittie of the fatherlesse, the widowe, and the oppressed innocēt, if we set befoze their eyes, the lamentable afflictions, the tyrannous wōges, and the miserable calamities, whiche these pooze wretches doe sustaine. For if flesh and bloode, moue vs to loue our chylzen, our wiues, and our kinsfolke: moche moze should the spirite of God, and Christes goodnes towarde man, stirre vs to loue our neighbours moste entirely. These exhortacions, the preachers of God, make most aptly vse, when thei open his Gospell to the people, and haue iuste cause, to speake of soche matters.

The maner
of commend-
yng.

¶ Of Commendyng.

A commendyng a man, we vse this repozte of his witte, honestie, faithfull seruise, painfull labour, and carefull nature, to doe his maisters will, or any soche like, as in the Epistles of Tullie, there are examles infinite.

The maner
of comfortyng.

¶ Of Comfortyng.

Now after all these, the weake would be comforted, and the sorrowfull would bee cherished, that their grief might be asswaged, and the passions of man brought vnder the obedience of reason. The vse hereof is greatesse, as well in pynate troubles, as in common miseries. As in losse of goodes, in lacke of frendes, in sickness, in darth, and in death. In all whiche losses, the wise vse so to comfort the weake, that thei giue them not iuste cause, euen at the first, to refuse all comfort. And therefore, thei vse twoo waies, of cherishing the troubled mindes. The one is, when we shewe that in some cases, and for some causes, either thei should not lament at all, or els be sozie verie little: the other is when we graunte, that thei haue iuste cause to bee sadde, and therefore we are sadde also, in their behalfe, and would
remedy

Comfortyng
twoo waies
vused.

remedy the matter, if it could be, and thus enterpnyng into fellowship of sorrowe, we seke by a little and little, to mitigate their grief. For all extreme heavynesse, and debemente sorrowes, can not abide comfort, but rather seke a mourner, that would take part with them.

Therefore, moche warinesse ought to bee vsed, when we happen vpon sorbe exceeding sorrowfull, least we rather purchase hatred, then allwaie grief.

Those harmes should be moderately boyne, whiche muste nedes happen to euery one, that haue chaunced to any one. As Death, whiche spareth none, neither kynge, nor Caesar, neither poore, nor riche. Therefore, to be impaciente for the losse of our frendes, is to fall out with God, because he made vs menne, and not Angelles. But the godly (I trust) will alwaies remitte the order of thynges, to the will of God, and for their passions, to obeie necessitie. When God lately visited this realme, with the Sweatyng disease, and receiued the twoo worthy gentlement, Henry Duke of Suffolk, and his brother Lord Charles: I seying my Ladies grace, their mother, taking their death mooste greuouse, could not otherwise for the duetie, which I then did, and euer shall owe vnto her, but comfort her in that her heavynesse, the whiche vndoubtedly at that tyme, moche weakened her bodie. And because it maie serue for an example of comfort, I haue been bolde to set it forth, as it foloweth hereafter.

Sweatyng
disease.

An example of comforte.

Though myne enterpryse maie be thought foolishhe, and my doinges very slender, in busying my brain to teache the experte, to giue counsaile to other, when I lacke it my self, and whereas moze neede were for me, to be taught of other, to take vpon me to teache my betters, yet duetie bindyng me, to dooe my best, and among a number, though I can dooe lesse, yet good will setting me forth with the foremost: I can not chuse but write, what I am hable, and speake what I can possible, for the better comfortyng of your grace, in this your greates heavynesse, and soze visitacion sent from GOD, as a warnyng to vs all. The physician then deserueth mooste thanke, when he praifeth his knowledge, in tyme of necessitie, and then trauieth mooste painfully, when he seeleth his paciente

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to be in moske daunger. The soldour at that time, and at no time so moche, is thought moske trustie, when he sheweth at a neede his faithfull harte, and in tyme of extreme daunger dooeth vse, and bestowe his mooste earnestte labour. In the wealth of this wo:ld, what ballaunt manne can want assistance: What mightie prince can misse any helpe, to compasse his desire: What lacketh men, that lacketh no money. But when God striketh the mightie, with his strong hande, and displaceth those, that were highly placed: what one manne doeth ones looke backe, for the better easement of his deare brother, and godly comfortyng his even christen, in the chief of all his sorowe. All menne commonly, moze reioyce in the Sonne rising, then thei doe in the Sonne setting. The hope of lucre, and expectation of private gaine, maketh many one to beare out a countehaunce of fauoure, whose harte is inwardly fretted with dedly rancour. But soche frendes, euen as prosperitie doeth get them, so aduersitie doeth trie them. God is the searcher of euery mannes thoughts, vnto whose iudgement, I referre the assurance of my good will.

Passions
wozke di-
uersly.

And though I can doe little, and therefore deserue as lit-
tle thanke, as I loke for praise (whiche is none at all) yet wil
I endeavour earnestly at all tymes, aswell for mine own dis-
charge, to declare my duetie, as at this present to saue some
what, for the better easement of your grace, in this your be-
uineesse. The passions of the minde, haue diuers effectes, and
therefore wo:ke straungely, acco:dyng to their properties.
For, like as soe comforteth the harte, nourisheth blood, and
quickeneth the whole bodie: So heauineesse and care, hinder
digestion, ingender euill humours, waste the principall par-
tes, and with tyme consume the whole bodie. For the better
knowledge thereof, and for a liuely sight of the same, we wede
not to seke farre for any example, but euen to come straight
vnto your grace, whose bodie as I vnderstand credible, and
partly see my self, is soze appaired, within shorte tyme, your
mynde so troubled, and your harte so heauie, that you hate
in a maner all light, you like not the sight of any thing, that
might be your comfort, but altogether stricken in a dumpe,
you seeke to bee solitarie, detestlyng all loye, and delityng in
sorowe, wishe with harte (if it were Goddes will) to make
your laste ende. In whiche your heauineesse, as I desire to be

a comfortour of your grace, so I can not blame your naturall sorrowe, if that now after declaration of the same, you would moderate all your grief hereafter, and call back your penitences, to the prescripte order of reason.

And firste, for the better remeade of euery disease, and troubled passion, it is beste to knowe the principall cause, and chief occasion of the same. Your grace had two sonnes both noble, both witty, both learned, and both Godlie, many thousandes better knowe it, then any one is able well to tell it. GOD at his pleasure hath taken the same bothe to his mercie, and placed them with him, whiche were surely ouer good to tarie here with vs. They bothe died, as your grace knoweth verie young, whiche by course of Nature, and by mannes estimation, might haue liued moche longer. They bothe were together in one house, lodged in two seuerall chambers, and almoste at one time bothe sickened, and both departed. They died bothe Dukes, bothe well learned, both wise, and bothe right Godlie. They bothe gaue straunge tokens of death to come. The elder sitting at supper, and verie merie, saied sodainlie, to that right honest matrone, and Godlie aged gentill woman, that moste faithfull, and longe assured seruante of yours, whose life GOD graunte long to continue: Oh Loyde, where shall we suppe to morowe at night, whereupon she beyng troubled, and yet sayng comfortable, I trust my Lord, either here, or els where at some of your frendes houses: Paie (q he) wee shall neuer suppe together againe in this worlde, bee you well assured, and with that, seyng the gentill woman discomforted, tourned it vnto mirth, and passed the reste of his Supper with moche ioye, and the same night after twelue of the Clocke, beyng the solwertene of Julie sickened, and so was taken the next mornyng, about seuen of the clocke, to the mercie of God, in the yere of our Loyde, a thousand, five hundred, fiftie and one. When the eldest was gone, the younger would not tarie, but tolde before hauing no knowledge thereof by any bodie (suyng) of his brothers death, to the great wondering of all that were there, declaring what it was to lose so deare a frende, but comfortyng himself in that passion, saied: well, my brother is gone, but it maketh no matter, so I will go straight after him, and so did, within the space

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The cause
why God ta-
keth a waie
the mooste
woorthie.

of balfe an houre, as your grace can best tell, whiche was
there present. Now I renewe these wordes, to your graces
knowledge, that you might the more stedfastly consider their
tyme, to bee then appointed of GOD, to forsake this euill
worlde, and to liue with Abraham, Isaac, and Jacob, in the
kingdome of heauen. But wherefore did GOD take twoo
soche a waie, and at that tyme? Surely, to tell the principall
cause, we maie by all likenesse affirme, that thei were taken
a waie from vs, for our wretched sinnes, & mooste vile naugh-
tinesse of life, that thereby we being warned, might bee as
ready for God, as thei now presently were, and amende our
liues in tyme, whom God will calle, what tyme we knowe
not. Then as I can see, we haue small cause to lament the
lacke of them, whiche are in soche blessed state, but rather to
amende our owne liuyng, to forthyne vs of our offences,
and to wishe of God, to purge our hartes, from all filthines
and vngodly dealing, that we maie be (as thei now be) bles-
sed with God for euer. Notwithstanding, the workes of god
are vnsearchable, without the compasse of mannes baine;
precisely to comprehend the verie cause, sauyng that this
perswasion ought surely to be grounded in vs, euermore to
thynke that God is offended with synne, and that he puni-
sheth offences, to the thirde and fourth generacion, of all
them that breake his commaundementes, being iust in all
his workes, and doynge all thinges for the beste. And there-
fore, when God plagueth in soche sort, I would wishe, that
our faith might alwaies be staied, vpon the admiration of
Gods glorie, throughout all his doynges, in whom is none
euill, neither yet was there euer any guile founde. And I
doubte not, but your grace is thus affected, and vnfaignedly
confessing your owne offences, taketh this scourge, to come
from God, as a iust punishment of synne, for the amende-
ment, not onely of your owne self, but also for the amende-
ment of all other in generall. The lamentable voice of the
pooze (whiche is the mouth of God) throughout the whole
realme declares full wel, the wickednesse of this life, and
shewes plainly, that this euill is more generally felte, then
any man is able by worde, or by writing, at ful to set forth.

When God therefore, that is lord, not onely of the riche
but also of the pooze, seeth his grounde spoyled, from the
wholsome

inholsome profite of many, to the vaine pleasure of a few,
and the yearth made priuate, to suffice the lust of vnfaciable
coueteousnesse, and that those, whiche be his true members,
can not liue for the intollerable oppression, the soze enhaun-
sing, and the moste wicked grasping of those, throughout the
whole realme, whiche other wise might well liue, with the
onely value and somme of their lades, and yerely reuenues:
he striketh in his anger the innocentes, and tender yonglin-
ges, to plague vs with the lacke of thelm, whose innocencie
and godlinesse of life, might haue been a iuste example for vs
to amende our moste euill dooynges. In whiche wonderfull
woozke of GOD, when he receiued these twoo moste noble
impes, and his chyldren elected, to the euerlastyng kingdome,
I can not but magnifie his moste gloriouse name, from tyme
to tyme; that hath so gracioussly preserved these twoo wo-
thie gentlemen, from the daunger of further euill, and most
byle wretchednesse, moste like right hostlie to ensue, excepte
we all repente, and forthink vs of our former euill liuyng.
And yet I speake not this; as though I knewe any crime, to
be moze in you, then in any other: But I tell it to the shame
of all those vniuersally, within this realme, that are gilty
of soche offences, whose inward consciences, condemne their
own dooynges, and their open deedes beare witness agaynst
their euill nature. For it is not one house, that shall feele the
fall of these twoo Princes, neither hath GOD taken them,
for one priuate persones offences: but for the wickednesse of
the whole realme, whiche is like to feele the smarte, excepte
God be mercifull vnto vs.

But now that thei bee gone, though the fleshe bee fraile,
weake, and tender, and must nedes smarte, beyng wounded
or cutte: yet I doubt not but your grace, lachyng twoo soche
porcions of your owne fleshe, and hauiyng them (as a manne
would saie) cut a waie from your owne bodie, will suffer the
smarte with a good stomacke, and remember that soz we is
but an euill remedy, to heale a soze. For if your hand wer de-
trenched, or your bodie maimed, with some sodaine stroke,
what profite were it for you, to wepe vpon your wound, and
when the harme is doen, to lament still the soze: Seyng that
with weeping, it wil not be lesse, & mase yet throughe weeping
full sone be made moze. For the soze is increased, whe sozow

where neede
sitie ruleth,
sozow is ne-
cessary.

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is added, and the paine is made double, whiche before was but single. A Constant Christian, should beare all miserie, and with patience abide the foze of necessitie, shewing with sufferance the strengthe of his faith, and especiallie, when the chaunge is from euill to good, from woe to weale, what folie is it to sorowe that, for the whiche thei soze, that are departed? They haue taken no we theri rest, that liued here in trauaile: They haue forsaken their bodies, wherein thei were bounde, to receiue the Spirite, whereby they are free. They haue chosen for sicknesse, healthe: for yearth, heauē: for life transitorie, life immortall: and for man, God: then the whiche, what cō they haue moze? O how is it possible thei can be better? Andoubtedlie if euer they were happye, thei are now moze happye: if euer they were well, they are now in beste case, being deliuered from this presente euill woꝛlde, and exempted from Sathan, to liue for euer with Christ our Saviour.

Then what means we, that not onely lament the wante of other, but also desire to tarie here our selues, hoping for a short, baw, and therewith a painfull pleasure, and refusing to enioye that continuall, perfect, & heauenlie enheritaunce, the whiche so sone shall happen vnto vs, as nature dissolueth this yearthly body. Trueth it is, we are moze fleshly then Spirituall, soner selyng the arche of our bodie, then the griefe of our soule: moze studious with care, to bee healthfull in carkasse, then sekynge with prayer, to bee pure in Spirite. And therefore, if our frendes be stained with sinne, we dooe not, or we will not espie their soze, we coumpte theim faultlesse, whē thei are moze wicked: neither sekynge the redress of their euill dooyng, no; yet ones amendynge the faultes of our owne liuyng.

But when our frende departeth this woꝛlde, and then forsaketh vs, when sinne forsaketh hym: we begin to shewe our fleshly natures, we wepe, and we waille, and with long sorowe without discretion, declare our wante of Goddes grace, & all goodnesse: For whereas we see that as some be boyne, some dooe die also, menne, women, and chyldren, and not one houre certaine to vs of all our life, yet wee neuer mourne, we neuer wepe, neither marking the death of so: h as we know, no; regarding y euil life of those whō we loue.

But

The folie of
such as sorowe
the wante of
their frendes

But when suche departe as were either nighest of our kin-
red, or els moste our frends, we then lament without all co-
fort, not the sinnes of their soules, but the chaunge of their
bodies, leauing to dooe that whiche we should, and doynge
that onely whiche we shoulde not doo at all. Wherein not
onely we declare muche wante of Faith, but also we shew
greate lacke of wytte. For as the other are gone before, ei-
ther to heauen or els to hell: so shall oure frendes and kin-
folke folowe after. Wee are all made of one metall, and or-
deyned to dye, so manie as liue. Therfore what solye is it
in vs, or rather what fleshely madnesse immoderatelly to
wayle their death, whom God hath ordeyned to make their
ende, excepte we lamente the lack of our owne liuing? For
euen as well we myght at theyr first by the betwaille their
natiuitie, considering they muste nedes dye, because they
are boyme to lyue. And what soeuer hath a beginning, the
same hath also an endinge, and the ende is not at oure will,
whiche desire continuance of life, but at his will whiche gaue
the beginninge of life. Now then seeing God hath ordeyned
all to dye, according to his appointed will, what meane they
that woulde haue theirs to liue? Shall God alter his fyrst
purpose for the onely satisfiing of oure folysh pleasure? And
where God hath minded that the whole worlde shal decay,
shall any man desire that any one house may stand? In my
mynde, there can be no greater comforte to any one liuinge
for the lack of his frende, than to thincke that this happened
to him, whiche all other eyther haue felte, or elles shal feele
here after: And that God the rather made Deathe comune
to all, that the vniuersall plague and egalnes to all, myght
abate the fiercenes of death, and comforte vs in the crueltie
of the same, consideringe no one man hath an ende, but that
all shall haue the lyke, and dye we muste euerye mothers
sonne of vs, at one time or other. But you wil saye: my chil-
dren might haue liued longer, they dyed younge. Sure it is
by mannes estimation they might haue liued longer, but
had it bene best for them thinke you, to haue continued styl in
this wretched worlde, where wyce beareth rule, and Vertu
is subdued, where God is neglected, his lawes not obser-
ued, his word abused, & his Prophets that preache the sub-
gemente of God almost euery wher contemned? If your chil-
dren

Death com-
mon to all.

Euill to liue
among the euill

The art of Rhetorique.

been twer a liue, and by thadulfe of some wicked persone, twer
brought to a brothell house, where enticing harlottes liued,
and so twer in daunger, to commit that foule sinne of whor-
dome, and so, ledde from one wickednesse to an other : I am
assured, your grace would call them backe with labour, and
would with exhortacions, induce theim to the feare of God,
and vtter detestacio of all sinne, as you haue full often here-
tofoze doen, rather fearing euill to come, then knowing any
open faulte, to bee in either of theim. Now then, seying God
hath dooen the same fo: you hym self, that you would hane
doen fo: theim, if thei had liued, that is, in deliuerieng theim
bothe, from this present euill wo:ld, whiche I coumpt none
other, then a brothell house, and a life of all noughtines: you
ought to thanke God highly, that he hath taken a waie your
twoo sonnes, euen in their youth, beyng innocentes bothe
fo: their liuing, and of soche expectacion fo: their towarndes
that almoste it were not possible fo: them hereafter, to satis-
fie the hope in their age, whiche all men presently had con-
ceined of their youth. It is thought, and in dede it is no lesse
then a greate point of happines, to die happely. Now, when
could your two noble gentlemen, hane died better, then whē
thei were at the beste, moste godly in many thynges, offen-
dyng in few, beloned of the honest, and bated of none (if euer
thei wer bated) but of loche as hate the beste. As in drede, no-
ble vertue neuer wāted cankarde enuie, to followe her. And
consideryng that this life is so wretched, that the beste are
ener moste bated, and the vileste alwaies moste esteemed, and
your twoo sonnes of the other side, beyng in that state of ho-
nestie, and trained in that pathe of godlines (as I am able to
be a liuely witnesse, none hath been like, these many yeres,
o: at the leasse, none better brought by) what thinke you of
God, did he enuie them, o: els did he prouidently so:see vnto
them bothe, when he tooke theim bothe from vs. Assuredly,
whō God loueth best, those he taketh sonest, according to the
sayng of Salomon: The righteous man (meanynge Enoch
and other the chosen of God) is sodainly taken a waie, to the
intent that wickednes, should not alter his vnderstandyng,
and that hypocrisie should not begile his soule. Fo: the cras-
tie betwitching of lies, make good thynges darke, the vnsted-
fastnes also, and wickednes of voluptuous desire, turne aside the

To die hap-
pely, is great
happinesse.

wised. iiii.

the vnderstandyng of the simple. And though the righteous was sone gone, yet fulfilled he moche time, for his soule pleased God, and therefore hated he, to take him a waie fro among the wicked. Yea, the good men of God, in all ages, haue euer had an earnest desire to be dissolved. My soule (as Dauid) hath an earnest desire, to enter into the courtes of the Lorde. Yea like as the Hart desireth the water brookes, so longeth my soule, after thee, O God. My soule is a thirle for God: yea, euen so, the liuyng God, wher shall I come to appere, before the presence of God: Paule and the Apostles wished, and longed for the date of the Lorde, and thought euery date a thousand yere, till their soules were parted from their bodies. Then, what should we waste them, whiche are in that place where we all should wishe to be, and seke so to liue, that we might be ready, wher it shall please God of his goodnes, to call vs to his mercy. Let vs be sicke for our owne sinnes, that liue here on perth, and reioice in their moste happie passage, that are gone to heauen. Thei haue not left vs, but gone before vs to inherite with Christ, their kyngdom prepared. And what shuld this greue your grace, that thei are gone before, considering our whole life is nothing els, but y right waie to death. Shuld it trouble any one, that his frend is come to his tourneys ende: Our life is nothing els, but a continuall traual, and death obtaineth rest after all our labo. Among me that traual by the hye waie, he is beste at ease (in my mind) that sonest cometh to his tourneys ende. Therefore, if your grace loued your childre (as I am wel assured you did) you must reioice in their rest, and giue God hartie thanks, that thei are come so sone to their tourneys ende. Mary, if it wer so y man might escape the danger of death, & liue euer, it wer an other matter: but bicause we must al die, either first or last, & of nothing so sure in this life, as we are all sure to die at length, & nothing moze vncertain vnto man, then the certain time of euery mannes latter time: what soeuerth when we die, either this date, or to morowe, either this yere, or the next, sauyng that I thinke theim moste happie, that die sonest, and death friendly to none so moche, as to the, whom the taketh sonest. At the time of an execution doen, for greuous offences, what mattereth, who die first, when a dosen are condemned together, by a lawe, considering thei must all die, one and other.

Psal. lxxxiij.

Psalm. xliij.

Life, & righte
waie to death
Death pur-
cheth rest.

Death moze
friendly, the
sener it com-
meth.

The art of Rhetorique.

Thracians. I saie still, happie are they, that are sonest ridde out of this world, and the soner gone, the soner blessed. The Thracians lament greatly at the birthe of their childzen, & reioyce much at the burial of their bodies, beinge well assured that this worlde is nothyng els but miserie, and the worlde to come, toye for euer. Now again, the child now borne, partly declareth the state of this life, who beginneth his time with weeping, and first sheweth teares, befoze he can iudge the cause of his woe. If we beleue the promises of God, if we hope for the generall resurrection, and constantly affirme, that God is iuste in all his workes: we can not but ioyfully saie, with the iuste man job: The Lord gaue them, the Lord hath taken them again, as it pleaseth god, so maie it be, and blessed be the name of the lord, for now and euer. God dealeth wrongfully with no manne, but extendeth his mercie most plentifully, ouer all mankind. God gaue you twoo childzen, as the like I haue not knowen, happie are you moste gracious lady, that ouer you bare them. God lent you them twoo for a tyme, and toke them twoo again at his tyme, you haue no wrong doon you, that he hath taken them: but you haue receiued a wonderfull benefite, that euer you had them. He is very vnlike that borroweth, and will not paie again, but at his pleasure. He forgetteth moche his duetie, that borroweth a ieiwell of the kynges maiestie, and will not restore it with good will, when it shall please his grace, to call for it. He is vnworthy hereafter to borrow, that will rather grudge bicause he hath it no longer, then ones giue thanks, bicause he hath had the vse of it so longe. He is ouer coneteous, that coumpsetteth not gainfull, the tyme of his borrowing: but indgeth it his losse, to restore thynges again. He is vnthankfull that thinkes he hath wrong doon, when his pleasure is shortned, and takes the ende of his delite, to be extreme euill. He loseth the greatest part of his ioye in this worlde, that thinketh there is no pleasure, but of thynges present: that cannot comforte hymself, with pleasure past, and iudge them to be most assured, considering the memoie of them ones had, can neuer decale. His loies be ouer straight, that be compassended within the compasse of his sight, and thinketh nothyng comfortable, but that, whiche is euer befoze his eyes. All pleasure, which man hath in this worlde, is very short, & sone

Childzen by
weeping, de-
clare our wo.

Job.

Lent goodes
must be resto-
red at the
owner will,

sone goeth it a wale, the remembraunce lasteth euer, and is moche moze assured, then is the p̄sente, or liuely sight of any thyng. And thus your grace maie euer reioyce, that you had twoo soche, whiche liued so vertuously, and died so godly, and though their bodies be absēt from your sight, yet the remembraunce of their vertues, shall neuer decāse from your mynde. God lendeth life to all, and lēdeth at his pleasure for a tyme. So this man be graunteth a long life, to this a shōrt space, to some one, a daie, to some a yere, to some a moneth. Now, when God taketh, what man should be offended, considering, he that gaue frely, maie boldly take his owne, whē he will, and doe no man wrong. The kinges maiestie giueth one. x. l. an other. xl. li. an other. lxx. li. shall be greued, that receiued but. x. li. and not rather giue thanks, that he receiued so moche: Is that man happier, that dieth in the latter ende of the moneth, then he is ȳ died in the beginning of the same moneth: Worth disaunce of tyme, and longe tariyng from God, make men moze happie. When thei come to God: By space of passage, we differ moche, and one liueth longer then an other, but by death at the laste, we all are matched, and none the happier, that liueth the lōger: but rather moſte happie is he, that died the soneste, and departed beste in the faith of Chriſte. Thinke therēfore, your self moſte happie, that you had twoo soche, and giue God hartie thanks, that it pleased hym so sone, to take twoo soche. Necessitie is lawlesse, and that whiche is by God appointed, no man can alter. Reioyce we, or wepe we, die we shall, how sone, no man cā tell. Wea, we at all our life time warned befoze, that death is at hande, and that when we go to bedde, we are not assured to rise the nexte daie in the mornynge, no, not to liue one howze longer. And yet to se our solie, we would assign God his tyme, accōrdyng to our ſactetie, and not cōtent our selves with his doynges, accōrdyng to his appointment. And euer we ſafe, when any die young, he might haue liued longer, it was pittie he died so sone. As though sozfoth, he wer not better with God, then he can be with man. Therēfore, wheras soz a tyme your grace, moche bewailed their lacke, not onely absentyng your self from all companie, but also refusyng all kinde of comfort, almoste dedde with beauienesse, your boodie beyng so woꝝne with sozowe, that the long continuance of the same

The arte of Rhetorique.

the same, is moche like to shorten your daies: I shall desire your grace for Gods loue, to referre your will, to Gods will and whereas hether to nature hath taught you, to wepe the lacke of your naturall childzen, lette reason teache you here after, to wipe awaie the teares, & let not phantasie encrease that, which nature hath commaunded, moderatly to vse. To be so; for the lacke of our dearest, we are taught by nature, to be ouercome with so;owe, it cometh of our owne sonde opinion, and greate folie it is, with naturall so;owe, to encrease all so;owe, and with a little sickenesse, to purchase redie death. The so;owes of brute beastes are sharpe, and yet thei are but shorte. The Cowe lackyng her Cause, leaueh lowing, within thre; or fower daies, at the farthest. Birdes of the aire, perceiuyng their youngones, taken from their nest, chitter for a while in trees there aboute, and straight after thei fle abroade, and make no moze a dooe. The Doe lackyng her Faune, the Hinde her calfe, b;ai;e no long tyme after their losse, but sepyng their lacke to be without remedy thei cease their so;owe within short space. Man onely emog all other, ceaseth not to saour his so;owe, and lamenteth not onely so moche as nature willet; hym, but also so moche as his owne affection moueth him. And yet all folke doe not so, but so;he as are subiecte to passions, and furthest from fortitude of minde, as women commonly, rather then men, rude people, rather then godlie folke: the vnlearned, soner then the learned, foolish; folke, soner then wise men, childzen, rather then yong men. Wher;vpon we maie well gather, that immoderate so;owe, is not naturall (for that whiche is naturall, is euer like in all) but through folie maintened, encreased by weakenesse, and for lacke of reason, made altogether intollerable. When I doubt not, but your grace, will rather ende your so;owe, by reason: then that so;owe should ende you, through folie: and whereas by nature, you are a weake woman in bodie, you will shewe your self by reason, a stronge man in harte: rather endyng your grief, by godlie aduertisementes, and by the iust consideracion, of Gods wonderfull dooynge;: then that tyme and space, should weare awaye your so;owes, whiche in deede suffer none, continually to abide in any one, but rather rid theim of life, or els ease theim of grief. The foolle, the vngodlie, the weake harted haue
this

The nature
of brute beas-
tes.

Immoderat
so;owe, not
naturall.

this remedie, your medicin must be moze heavenly, if you do
 (as you pprofesse) referre all to gods pleasure, and safe in your
 praise. Thy wil be doen in yearth, as it is in heauen. Those
 whom God loueth, those he chasteneth, and happie is that
 body, whom God scourgeth, for his amendement. The man
 that dieth in the faith of Christ is blessed, and the chastened
 seruauant, if he doo repent and amend his life, shalbe blessed.
 We knowe not what we dooe, when we bewaile the death
 of our dearest, for in death is altogether all happines, & be-
 fore death not one is happie. The miseries in this world de-
 clare, small felicitie to be in the same. Therefore, many men
 beyng ouerwhelmed with muche woe, & wretched wicked-
 nes, haue wished and praised to God, for an ende of this life,
 & thought this worlde to be a let, to the heavenly perfeccion,
 the whiche blisse all they shal attain hereafter that hope wel
 here, & with a liuely faith declare their assurance. Your gra-
 ces two sonnes, in their life wer so godly, that their death
 was their aduantage: for, by death they liued, because in
 life they were dedde. They died in faith, not wearie of this
 worlde, nor wishing for death, as ouerladen with synne: but
 patiently taking the crosse departed with ioye. At whose dy-
 yng, your grace maie learne an example of patience, and all
 thanks geuing, that God of his goodnes, hath so graciously
 taken these your two children, to his fauourable mercy. God
 punished, partly to trie your constancie, wher in I wish that
 your grace maie nowe be as well willing to forsake theim,
 as euer you were willing to haue them. But such is the in-
 firmity of our fleshe, that we hate good comfort in wordes,
 when that cause of our comforte in deed (as we take it) is
 gone. And me thinkes I heare you crie notwithstanding all
 my wordes, a lacke my children are gone. But what though
 they are gone: God hath called, and nature hath obeyed. Pea,
 you crie still my children are dedde: Marie therefore they li-
 ued, and blessed is their ende, whose life was so Godly. Wo
 worthe, thei are dedde, they are dedde. It is no new thing, they
 are neither the first that died, nor yet the last that shall die.
 Many went before, and all shall followe after. They liued to-
 gether, they loued together, and nowe they made their ende
 bothe together. Alas they died, that were the fruit of myne
 a lown body, leuyng me comfortles, unhappy womā that I am.

Pou

Time, a re-
 medie for foo-
 les, to take a-
 way their sor-
 rowe.

Math. 6.
 Ihon. 5.

The greates
 misery of this
 worlde, ma-
 kes our wretched-
 nes of life.

Impatience
 without com-
 fort.

The arte of Rhetorique.

Trees, not
curled, be-
cause Apples
fall fro them.

You doe well, to call them the fruite of your bodie, and yet you nothyng the moze unhappie neither. Fo: is the tree unhappie, from whiche the apples fall: O: is the pearth accursed, that byngeth fo: the grene grasse, whiche hereafter notwithstanding, doeth wither. Death taketh no order of yerres but when the tyme is appointed, be it earely o: late, daie o: nighte, awaie we muste. But I praise you, what losse hath your grace? Thei died, that should haue died, yea, thei that could liue no longer. But you wished them longer life. Yea, but God made you no soche promise, and meete it were not, that he should be led by you, but you rather should be led by hym. Your chyldren died, and that right godlie, what would you haue moze? All good mothers desire, that their chyldren maie die Gods seruantes, the whiche your grace hath most assuredly obtained. Now againe, mannes nature altereth, and hardly tarieth vertue long in one place, without moche circumspeccion, and youth maie sone be corrupted. But you will saie. These were good, and godly brought vp, and therfoze, moste like to proue godly hereafter, if thei had liued still. Well, though soche thynges perhaps had not chaunced, yet soche thynges might haue chaunced, and although thei happen not to all, yet doe thei hap to many: and though thei had not chaunced to your chyldren, yet we knowe not that before and moze wisdom it had been, to feare the worst with good aduiselements, then euer to hope, and looke still fo: the beste, without al mistrusting. Fo: soche is the nature of man, and his corrupt race, that euermoze the one soloweth soner, then the other. Commodus was a verteous childe, and had good bringing vp, and yet he died a most wicked man. Pero wanted no good counsaill, and soche a master he had, as neuer any had the better, and yet what one allue, was worse then he: But now death hath assured your grace, that you maie warrant your self, of their godly ende, wheras if God had spared them life, thynges might haue chaunced otherwise. In wishing longer life, we wishe often tymes longer woe, longer trouble, longer soly in this worlde, & weye all thynges well, you shall perceiue we haue small soye, to wishe longer life. This imaginacion of longer life, when the life standeth not by number of yerres, but by the appointed wille of God, maketh our folie so moche to appere, and our teares so continually

Commodus
Pero.

continually to fall from our cheekes. For if we thought (as we
 shoulde doo in deeds) that every daie risynge, maie bee the
 ende of euery man liuyng, and that there is no difference
 with God, betwixte one daie, & an hundred yeres: we might
 beare al sorowes, a greate deale the better. Therfore it wer
 mooste wysedome for vs all, and a great point of perfection
 to make every daie an euen rekenyng of our lyfe, & talke so
 with God every houre, that we maie be of euen boorde with
 hym, thzough fulnes of faith, and redy to go the next houre
 solowynge, at his commaundement, and to take all waies his
 sendyng in good part. The lord is at hande. We know not
 when he will come: at midnighe, at cocke crowe, or at noone
 daies: to take either vs, or any of ours. Therfore, the rather
 that we maie be armed, let vs solowe the examples of other
 godly men, & late their doynge before your eyes. And emog
 al other, I knowe none so mete for your graces comfort, as
 the wise and Godly behauiour of good kynge Dauid. Dauid.
2. Reg. 12. Whē he was enfourmed, that his sonne was sicke, praised to
 God hartely, for his amendement, wept, fasted, & with much
 lamentation declared greate heauinesse. But when worde
 came of his sonnes departure, he left his mournyng, he cal-
 led for water, and willed meate to be set before hym, that he
 might eate. Therupō, whē his men maruailed, why he did
 so, considering he toke it so gretously before, when his child
 was but sicke, and now being dedde, toke no thought at all,
 he made this answer vnto theim: so long as my child liued,
 I fasted, and watered my plantes for my young boie, and I
 saied to my self, who can tell, but that God perhappes will
 gene me him, and that my childe shal liue, but now seing he
 is dedde, to what ende shoulde I faste? Can I call him again
 any more? Saye, I shall rather go vnto hym, he shall neuer
 come againe vnto me. And with that Dauid comforted his
 wyfe Bethsabe, the whiche example, as I truste your grace
 hath redde, for your comfort, so I hope you will also solowe
 it for youre healthe, and bee as stronge in patience, as our
 Dauid was. The hystorie it self shall muche delighe youre
 grace, beeing redde as it lieth in the Booke, better then my
 bare thowching of it can doo, a greate deale. The whiche I
 doubte not but your grace will often reade, and comforts
 then your self, as Dauid did his sorowfull wyfe. Job losyng Job.
his

The art of Rhetorique

Tobias.

2. Thess. 4.

Thon. 11.

Anaxagoras.

Pericles.

Cornelia.

his children, and all that he had, forgate not to praise God in his extreme pouertie. Tobias lacking his eye sighte, in spirite praised GOD, and with open mouth, confessed his holy name to bee magnified throughout the whole yearthe. Paule the Apostle of God, reproceth the as woorthy blame, whiche mourne & lament, the losse of their dereft. I would not blytheen (¶ he) that you should be ignozant, concerning them whiche be fallen on slepe, that you sorowe not as other doe, whiche haue no hope. If we beleue that Iesus died, and rose again, euen so thet also, whiche slepe by Iesus, wil God blyng again with hym. Then your grace, either with leauyng sorowe, must shewe your self faithfull, or els with yeldyng to your wo, declare your self to be without hope. But I trust your grace, being planted in Chyist, will shewe with sufferance, the fruit of your faith, and comforte your self with the wordes of Chyist, I am the resurreccion and the life he that beleteth on me, yea, though he were ded, yet should he lue, and whosoever liueth, & beleteth in me, shall neuer die. We read of those that had no knowledge of God, and yet they bare in good woorth, the disease of their childre. Anaxagoras hearyng tell, that his sonne was dedde, no maruail, ¶ he, I knowe well I begot a mortall bodie. Pericles chiefe ruler of Athenes, hearing tell that his two sonnes, being of wonderfull towardnesse, within foure daies wer bothe ded, neuer greatly chaunged countenance for the matter, that any one could perceiue, nor yet forbare to go abrode, but accompanying to his wonted custome, did his duetie in the counsaill house in debating matters of weighte, concerning the state of the common peoples weale. But because your grace is a woman, I will shewe you an erample of a noble woman, in whom appered wonderful pacience. Cornelia a woorthy ladye in Rome, beyng comforted for the losse of her twoo children, Tiberius, and Caius Gracchus, both valiaunt sentlemen, although bothe not the moste honest men, whiche died not in their beddes, but violentlie were slaine in Ciuill battaill, their bodies lyng naked & vnburied, when one emongest other saied, Oh vnhappie woman, that euer thou shouldst se this daie. Saie ¶ he, I will neuer thinke my selfe other wise, then moste happy, that euer I brought forth these twoo Gracchions. If this noble ladye, coulde thinke her selfe happye,

happie, beynge mother to these two valiaunt gentlemen, and yet both rebelles, & therefore iustly slain: Howe muche moze maye youre grace, thinke youre self moste happie, that euer you brought furthe twoo suche Bbandons, not onely by naturall birth, but also by moste godly education, in such sorte that the lyke. ii. haue not been for their towardnes vniuersallie. Whose deathe the generall voice of all men declares howe muche it was lamented. So that whereas you might euer haue feared some daungerouse ende, you are now assured that thei bothe made a moste godlie ende, the whiche thyng is the full perfection of a Chyistian life. I reade of one Sybulus that bearyng of his two children to die both in one daie, lamented the lacke of them bothe so; that one daie, and mourned no moze. And what coulde a man doe lesse than for two children to lament but one daie, and yet in my minde he lamented enough and euen so muche as was reason for him to do, whose doynges if all Chyistians would folowe, in my iudgement they shoulde not onely fulfill natures rule, but also please God highly. Horatius Puluillus beeyng highe Prieste at Rome when hee was occupied about the dedicating of a Temple to their greate God Iuppiter in the Capitoly, holdyng a poast in his hande, and harde as he was utteryng the solempne wordes, that his sonne was dead, euen at the same present: he did neither plucke his hande from the poast lest he shoulde trouble suche a solempnitie, neither yet turned his countenance from that publique religion to his private sorrowe, least he shoulde seeme rather to doe the office of a father, then the dutie of an highe minister. Paulus Emilius after his moste noble victorie had of Syngge Perse, desired of God, that if after suche a triumph there were any harme like to happen to the Romaines, the same mighte fall vpon his owne house. Wher vpon when God had taken his twoo children from hym immediatlie after, he thanked God for graunting him his bound. For in so doing he was a meane that the people rather lamented Paulus Emilius lack, then that Paulus or any bewailed any misfortune that the Romaines had. Examples be innumerable of those whiche vsed like moderation in subouynge theire affections, as Zenophon, Quintus Martius, Julius Cesar, Tiberius Cesar, Emperours bothe of Rome. But what seeke I for

Sybulus.

Horatius
Puluillus.Paulus
Emilius.Quintus
Martius,
Julius Cesar.
Tiberius Cesar.

The art of Rhetorique

misfortunate men, (if any such be misfortunate) seeing it is an harder matter and a greater peece of worke, to finde out happie men. Let vs loke round about euen at home, and we shall finde enow subject to this misfortune for who liueth that hath not lost? Therfore I woulde wishe your grace euen now to come in againe with God, and although he be angry, yet shew you your self mosse obedient to his wil, considering he is Lord ouer Kinges, Emperours, and ouer al that be bothe in heauen and in yearth, and spareth noone whom he listeth to take, and no doubt he wil take all at the last. His dart goeth daily, neither is any dart cast in vaine, whiche is sent amongst a whole armie standing thicke together. Neither can you iustly lament that they liued no longer, for they liued long enough, that haue liued well enough. You must measure your children by their vertues, not by their yeres. For (as the wise man saith) a mans wisdom is the grey heeres, and an vnbefiled lif, is the old age. Happie is that mother that hath had Goodlie children, and not she that hath had long liuinge children. For if felicitie should stande by length of time, some tree were more happy then is any man, for it liueth longer, and so likewise brute beastes, as the Stagge, who liueth (as Plinius dothe saie) twoo hundred yeaeres, and more. If we woulde but consider what man is, we shoulde haue small hope to liue, and little cause to put any great assurance in this life. Let vs see him what he is: Is his body any thinge els but a tempe of earth made together in such forme as we do see? A fraill vessel, a weake ration subject to miserie, full downe with every light disease, a man to daye, to morrowe none. A flower that this daye is fresh, to morrowe withereth. Good Lord do we not see that euen those thinges which nourishe vs, do rotte and dye, as herbes, birdes, beastes, water, and all other without the which we cannot liue. And how can we liue euer, that are sustained by dead thinges? Therfore when any one doth dye, why do we not thinke, that this man chaunced to euery one, which now hath chaunced to any one. We be now as those that stande in battail rate. Not one man is suer of him selfe before an other, but all are in daunger in like manner to death. What your children died before other that were of their yeaeres, we may iudge that their ripenes for vertue and all

Cap. 4.

Trees liue
longer then
menne.

The Stagge
howe longe
he liueth.

What he
is, concerning
his bodie.

all other giftes of nature were brought euen to perfection, whereby death the sonner appochea, so; nothing lōg lasteth that is long excellent, God gaue your grace two most excellent childre, God neuer geueth so; any long time those that be right excellent. Their natures were heauenly, and therfore moze mete so; God then man. Among frute we se some appels are sone ripe, and fall from the tree in the midst of summer: other be still grene, & tary til winter, & hereupon are commonly called winter frute: Euen so it is with men, some dye young, some die old, & some die in their middle age. Your sonnes wer euen y, such al ready as some hereafter may be with long continuance of time. They had that in their youth so; the giftes of nature, whiche al men would requyre of the bothe scarcelte in their age. Therfore being both now ripe they were now mozte ready so; God. There was a childe in Rome of a mans quāttite, so; face, legges & other partes of his body, whereupon wise men iudged he would not be lōg liuing. How could your grace thinke, that when you sawe ancient wisdom in the one, & most pregnant wit in the other meruailously so; iete in the elder, & most laudable gentleness in the younger, them bothe most skilful in learning, most forward in al states aswel of the body, as of the mind, being two such, & so excellent, that they were lyke longe to continue with you: God neuer suffereth such excellent and rare letwels long to enherite therth. Whatsoener is nle perfectiō the same is most nigh falling. Vertue being ons absolute cānot long be seen with these our fleshy eyes, neither can that tary the latter end with other, that was ripe it self first of al & before other. Fier goth out the soner, the clearer that it burneth: & that light lasteth longest, that is made of most course matter. In grene wood we may see that where as the fuel is not most apt so; burning, yet the fier lasteth lōger, than if it were nourished with like quantitie of drye wood. Euen so in the nature of man the minde being ripe, the body decayeth straight, and life goeth a waye being ones brought to perfection. Neither can there be any greater token of short lyfe, than full ripenes of naturall witte: The whiche is to the body, as the beate of the Sunne is to thinges yearthly. Therefore iudge right honourable ladie, that eue now they bothe lye, when they both wer most ready so; God, neither

Ripe thinges
last not long.

The arte of Rhetorike.

thinke that they died ouer some, because they liued no longer. They died both Gods seruantes, & therfore they died well and in good time. God hath set their tyme, and taken them at his tyme, blessed children as they be, to reigne with him in the kingdom of his father, prepared for them from the beginning. Unto whose will, I wishe and I trust your grace both wholly referre your will, thanking him as hartely for that he hath taken them, as you euer thanked him; for that he euer lent you them. I knowe the wicked wordes of some vngodly folke haue muche disquieted your grace, notwithstanding God being iudge of your naturall loue towards your children, and al your faithfull frendes, and seruantes bearyng earnest witness with your grace of the same: their vngodly talke the more lightly is to be esteemed, the more vngodly that it is. May your grace may reioyce rather, that whereas you haue doen well, you heare euill, according to the wordes of Christe: blessed are you, when men speake all euill thinges against you. And again consider GOD is not lode by the repoite of men to iudge his creatures, but persuaded by his true knowledge of enery mans conscience, to take them for his seruantes, & forthermore the harue is theirs whiche speake so lewdly, and the blisse theirs whiche beare it so pacitly. For loke what measure they vse to other, with the same they shalbe measured againe. And as they iudge so shall they be iudged. Use your grace therfore strōg in aduersitie, and pray for them that speake amisse of you, rendering good for euill, and with charitable dealing shewe your self long suffering, so shal you heape coles on their heades. The boisterous Sea trieth the good mariner, and sharpe veratō declareth the true Christian. Where battail hath not been before, there neuer was any victorie obtained. You then being thus assailed, shew your self rather stoute to withstand, than weake, to geue ouer: rather cleauing to good, than yielding to euill. For if God be with you, what forceeth who bee against you. For when all frendes fail, God neuer faileth them that put their trust in him, and with an vnsained hart cal to him for grace. Thus doyng I assure your grace, God wil be pleased, and the Godly wil much praise your wisdom, though the world be full wickedly false their pleasures. I praye God your grace may please the Goodly, and with your beniuolence

Mat. v.

Patience
praise wor-
thie in aduer-
sities.

house behaviour in this your wisdom, whinne their commendation to the glory of God, the reioysing of your friends, and the comforte of your soule. Amen.

Thus, the rather to make preceptes plaine, I haue added examples at large both for counsell geuing, and for comforting. And most needfull it were in such kynde of Orations to be most occupied, considering the vse hereof appereth full ofte in al partes of our life, and confusedly is vsed among al other matters. For in praissing a worthy man, we shal haue iust cause to speake of all his vertues, of thinges profitable in this life, and of pleasures in generall. Likevise in trauctising a cause before a iudge, we cannot waite the aide of persuasion, and good counsel, concerning wealth, health, life and estimation, the helpe wherof is partely borrowed of this place. But whereas I haue sette forth at large the places of confirmation, concerning counsel in diuerse causes: it is not thought that either they should al be vsed in numbre as they are, or in order as they stande: but that any one may vse them and order them as he shall thinke best, accorpyng as the tyme, place, and person, shall most of all require.

Of an Oracion iudicial.

The whole burdeine of weightie matters, and the earnest trial of al controuersies, rest onely vpon iudgement. Wherefore when matters concerning lade, goodes, or life, or any suche thyng of lyke weight are called in Question, we must euer haue recourse to this kynde of Oracion, & after iust examynyng of our causes by the places therof: take for iudgement accorpyng to the law.

Oracion Iudiciall what it is.

Oration Iudiciall is, an earnest debatyng in open assemble of some weightie matter before a iudge, where the complainant commenseth his action, and the defendannt thereupon answereth at his perill to all suche thinges as are lated to his charge.

Of the foundation, or rather principall pointe in euery debated matter, called of the Rhetoricians the

State, or constitution of the Cause.

Onely it is needfull in causes of iudgement to consider the scope wherunto we must leaue our reasons, & direct our inuencion: but also we ought in euery cause to haue a respecte vnto some one speciall.

The arte of Rhetorike.

ciall pointes, and chief article: that the rather the whole dis-
 of our doings maie seeme to agree With our first deuised
 purpose. For, by this meanes our iudgement shalbe framed
 to speake with discretion, and the ignorant shal learne to
 perceiue with profite, what soeuer is saied for his instructiō,
 But thei that take vpon them to talke in open audience, &
 maie not their accompte befoze, what thei wil speake after:
 shal neither be well liked for their inuenciō, nor allowed for
 their witte, nor esteemed for their learning. For, what other
 thinge do they, that boult out their wordes in suche sort, &
 without all aduise ment utter out matter: but shewe them-
 selues to plaie as young boyes, or scarre crolles do, which
 shote in the open and plaine felde at all auentures hitte
 misse. The learned therfore and suche as loue to be comp-
 ted Clerkes of vnderstanding, and men of good circum-
 spection and iudgement, doe warily scanne what they cheifely
 mynde to speake, and by definition seke what that is where-
 unto they purpose to direct their whole doynge. For, by
 this be aduised warenesse, and good ipe casting: they shal al-
 wayes be able both to knowe what to say, & to speake what
 they ought. As for example if I shal haue occasion to speake
 in open audience of the obedience due to our soveraigne king
 I ought first to learne what is obedience, and after knowe-
 lege attained, to direct my reasons to the onely ppose of this
 purpose, and wholly to seke confirmation of the same, & not
 turne my tale to talke of Robbyn Hoode, & to shewe what
 a goodly archer was he, or to speake wondrous of the man
 in the Bone, suche as are most nebelesse & farthest from the
 purpose. For then, the hearer looking to be taught bys obe-
 dience, & hearing in the meane season mad tales of archerie
 and great meruailes of the man in the Bone: being half a-
 stoned at bys so great straining wil perhappes say to him self:
 Now, whither the deuill wilt thou, come in man again for
 very shame, tel me no hytales, suche as are to no purpose
 but shew me that, which thou diddest promise both to tra-
 che & perswade at thy first entrie. Assuredlye suche sonde se-
 lowes there haue been, yea euen among preachers, that tal-
 king of faith, they haue fetcht their fall race from the ry. A-
 gnes in the Zodiacke. An other talking of the getieral resur-
 rection hath made a large matter of our blessed lady, praising
 her

Definition of
 a thing must
 first be knowe
 ere we speake
 our mynde at
 large.

Reasoning with
 our reason.

her to be so gentle, so courteous, and so kind, that it wer better a thousande fold, to make sute to her alone, the so Christ her sonne. And what needed I praise you any soche reherfall, beyng bothe vngodlie, and nothing at all to the purpose. For, what maketh the prayle of our Ladie, to the confirmation of the generall doctrine? Would not a man thinke hym madde, that hauing an earnest grante from London to Dover would take it the next waye, to ride first into Northfolke, next into Essex, and last into Kent? And yet assuredly, many an vblearned and wistlesse man, hath traieled in his talke moche farther a greate deale, yea truely as farre, as hens to Rome gates. Wherefore wise are they, that followinge Plinies aduise, who would that all men, bothe in writing, and speaking at large vpon any matter, should euer haue an eye to the chief title, and principall grounde of their whole content, neuer swarpyng from their purpose, but rather bying yng all thynges together, to confirme their cause so muche as they can possible. Yea, the wise and expert men will, aske of them selues, how hangeth this to the purpose? To what ende doe I speake it? What maketh this for confirmation of my cause? And to by this questioning, either abide their owne folle, if they speake amysse: or els be assured, they speak to good purpose.

A State therefore generally, is the chief ground of a matter, and the principall point, whereunto both he that speaketh, should referre his whole witt; and they that heare should chiefly marke. A Preacher taketh in hande, to shewe what prayer is, and how nedefull to man, to call vpon God: Now, he should euer remember this his matter, applying his reasons wholly and fully to this ende, that the hearers maie bothe knowe the nature of prayer, and the nedefulnes of prayer. The which when he hath doen, his promise is fulfilled, his time wel bestowed, & the hearers wel instructed.

A State, or constitution, what it is in matters of iudgement.

In all other causes the State is gathered, without contention, & generally handled vpon good aduise-mente, as he shall thinke best, that professeth to speake. But in matters criminal, where iudgement is required: there are thioo persones at the least, which must thioogh contrarietie, stande and tette vpon some issue. As

The art of Rhetorique

in remembraunce of many good moxowes, sometymes a doo; and sometymes a parler. Thys wee see places such without Images, helpe oft the memoie, moche moze then shall we remember, if we haue bothe places and Images.

God grafit al
rebels like re
membraunce.

But now, bicause I haue halfe wertes the reader with a tedious matter, I will hartten him again with a merie tale. At the tyme of rebellion in Northfolke, there was a Priest among all other, adindged to dye vpon a Gibet, in a greene place, a little from the high waie side. Thys priest seying the place at hys last ende, stode a whyle musing with himself, & saied to the companie there. Now Lorde God, what a thing is this. It comes to my remembraunce now, that about. xliii. yeres passe, I was merie here vpon thys bancke, with another Priest, and wallowynge me doune vpon the Grasse, I saied these wordes: *Hæc requies mea in seculum seculi, hic habitationem meam elegi cam.* The which Sentence beeyng a Psalm of Dauid, is nothing els in English: But thys is my resting place for euer and euer, here shall be my dwelling, bicause I haue chosen it. And now (quod he) I finde it to be ouer true so that I thinke it be: Gods will I should die, & therefore I take it in good worth, and thus I desire you all to praye for me. Thus we se that the place brought him in remembraunce of a sentence, spoken. xliii. yeres before.

Remembrance
be things like.

Therefore, thys knowledge is not to bee neglected, no though we doe contempne it, yet we haue the vse of it. For, if we be fully disposed to remember a thing, we dooe call by the memoie, & stie it to minde things like thereunto. As if one be called Walsingfeld, and I fear to forget thys name. I might remember the wing of a Dirbe, & a grene feld to walk in. Sometimes we remember the whole, by keepyn in mind some part of a woorde. As when one is called Crowcrofte, I might by remembryng of a Crow, the rather minde hys name. Notwithstanding there be some (among whos is Erasmus) which like not thys arte of Memoie, but saie it rather hindreth then helpeth a mannes wit. And yet I willie the grete Stoic among the Romanes, vnderstande well allowe it, and proued it good by a naturall reason. For wher as we knowe some things (saith he) onlie by vnderstandynge, and some by the sense of seying, those wee keepe best in our myndes, which we knowe by sight, and haue marked with our eyes.

As

As for example. When I see a Lion, the Image thereof abideth faster in my minde, then if I should heare some repository made of a Lion. Among all the senses, the eye siggt is moste quicke, and containeth the impresseion of thinges more assuredly, then any of the other senses doe. And the rather when a man bothe heareth and seeth a thing (as by artificiall memorye, he doeth almost se thinges liuely) he doeth remember it moche the better. The sight printeth thinges in a mannes memorye, as a seale dooeth printe a mannes name in waxe. And therfore, heretofore Images wer sette vp for remembrance of saines, to bee late mennes bookes, that the rather by seying the pictures of soche men, they might be stirred to followe their good liuing. The whiche surely had been well dooen, if God had not forbidden it. But seying thinges must be dooen, not of a good entent, but enē as God hath commaunded, it is well dooen that soche Idols are cleane taken out of the churche. Parie for thys purpose, whereof we now wryte, they would haue serued gailie wel. Thus the arte is sone told, but the practise of it is all. And therfore, if one desire to excell herein, let him take paines to gather his places together, and kepe them wel in remembrance, prouing by halfe a scoze, how he shalbe able to vse a. C. And no doubt, but time and exercise shal make him perfect. For the best art of memorye that can bee, is to heare moche, to speake moche to reade moche, and to wryte moche. And exercise it is that doeth all, when we haue saied all that euer we can.

¶ Of Pronunciacion.

Pronunciacion is an apt ordering, bothe of the voice, countenaunce, and all the whole body accordyng to the two thinges of soche wordes and matter, as by speech are declared. The vse hereof is soche, for any one that liketh to haue prayse, for telling bys tale in open assembly, that hauinge a good tongue, and a comelie countenaunce, he shall be thought to passe al other, that haue the like vtturance: though they haue moche better learning. The tongue giueth a certain grace to every matter, and beautifieth the cause in like maner, as a swete soundyng Lute, moche setteth forth a meane deuised Ballade. Or as the sounde of a good instrument, stirreth the hearers, and moueth moche delite

utteraunce,
what it is.

The art of Rhetorique

Demosthe-
nes saying of
pronunciatio

Aeschines.

belite, so a cleare soundyng voice, coumfozteth moche oure deintie eares, with moche sweete melodie, and causeth vs to allowe the matter, rather for the reposters sake, then the reposter, for the matters sake. Demosthenes therefore, that famous Orator, being asked what was the chiefest point in all Oratorie, gaue the chief and onely ppayse to Pronunciacion, being demaunded, what was the second, and the third he still made answer, Pronunciacion, & would make none other answer, till they left asking, declaring hereby, that arte without utteraunce can doe nothing, utteraunce without arte, can doe right moche. And no doubt, that man is in outward apparunce, halfe a good clarke, that hath a cleane tongue, and a comelie gesture of his bodie. Aeschines likewise, being banished his Countrey through Demosthenes, when he had red to the Rhodians his owne Oracion, & Demosthenes answer thereunto, by force whereof he was banished, and al they maruelled much, at the excellencie of the same: the (quod Aeschines) you would haue maruelled moche more, if you had heard himselfe speake it. Thus being cast in miserie, and banished for euer, he could not but giue soche greate reporte of his moste dedlie and mortall enemye.

The partes of Pronunciacion.

Pronunciacion, standeth partlie in fashionyng the tongue, and partlie in framyng the gesture.

The tongue or voice, is payse woorthy, if the utteraunce be audible, strong, and easie, and apt to order as wee like. Therefore, they that minde to get praise, in telling their minde in open audience, must at the first begining, speake some what softlye, vntill mete pausing and being somewhat heated, rise with their voice, as the time and cause shal best require. They that haue no good voices by nature, or can not well utter their wordes, muste seeke for help elswhere. Exercise of the bodie, sailing, moderation in meate, and drinke, gaying vsde, or singing plaine song, and counterfeiting those that dooe speake distinctly, helpe moche to haue a good deliuerance. Demosthenes being not able to pronounce the first letter of that Arte whiche he professed, but would saie, for, Rhetorique, Letelike, vsed to put little stones vnder his tong, and so pronounced, whereby he spake at length so plainlie, as any manne in the world could doe.

Spill.

Faultes in
pronunciatio

Musicians in Enland haue vsed, to put gagges in childrens
mouthes, that they might pronounce distinctly, but nowe
with the losse and lacke of Musicke, the loue also is gone of
hysing by children to speake plainlie. Some there be that
either naturally, or through folie haue soche euil voices, and
soche lacke of vtterance, and soche euill gesture, that it
moche defaceth al their dooynge. One pipes out bys wo-
des so small, through defaulte of bys winde pipe, that ye
would thinke he whistled. An other is houre in bys throte,
that a manne would thinke, he came late lie from scouryng
of harnesse. An other speakes, as though he had plummies in
bys mouth. And other speakes in bys throte, as though he
good Ale crumme sticke faste. An other rattles bys woordes.
An other choppes bys woordes. An other speakes, as though
bys woordes had neede to be heaued out with leauers. An o-
ther speakes, as though bys woordes should bee weighed in
a ballaunce. An other gapes to fetch winde at euery thirde
woorde. Thys manne barks out bys Englishe Forthen-
like, with I sale, and thou ladee. An other speakes so finely,
as though he were brought by in a Ladies Chamber. As I
knewe a Priest that was as nice as a Runnes Henne, whe
he would sale Masse, he would neuer sale *Dominus voliscum*
but *Dominus robicum*. In like maner as some now wil saye
the commendementes of GOD, Blacke Wellet, so; Com-
maundementes, and blacke beluet. Some blowe at their
nostrilles. Some sighes out their woordes. Some synges
their sentences. Some laughes altogether, whe they speake
to any bodie. Some gruntes like a Hogge. Some cackles
like a henne, or a Jacke Dawc. Some speakes as though
they should tell a tale in their sleue. Some cries out so loude,
that they would make a mannes eares ake to heare theim.
Some coughes at euery word. Some hemmes it out. Some
spittes fire, they talks so hotely. Some makes a wye mouth
and so they wyffe out their woordes. Some whines like a
Pigge. Some suppes their woordes by, as a pooze man doth
his porage. Some noddeth their hed at euery sentence. An o-
ther winckes with one eye, and some with bothe. This man
frowneth alwaies whan he speakes. An other lokes euer as
though he wer mad. Some can not speake, but they must go
by and downe, or at the least he stirring their sete, as though
they

Theart of Rhetorique

they stode in a cockeryng Boate. An other will plate trish
hys cappe in his hande, and so tell his tale. Some when they
speake in a greate companie, will looke all one waie, as I
knewe a reader in my daies, who looked in like sozte, when
he redde to Scolers, whom one thought to disappoinde of
soche hys constante lookes: and theresoze againste the nexte
daie, he painted the Denill with hoznes vppon his hedde, in
the self same place, where the Reader was wonte alwayes
to looke, the whiche straunge monster, when the Reader
saue, he was halfe abashed, and tourned hys face an other
waie. Some poyes vpon the ground, as though they sought
for pinnes. Tullie telles of one Throphazus Tauriscus;
who is saied to declaime arsee verses. Some swellles in the
face, and fillles their Chekes full of winde, as though they
woulde blowe out the woordes. Some settes sozte their
lippes, twoo ynches good beyonde their teeth. Some talkes
as though their tongue wente of patines. Some shewes all
their teeth. Some speakes in their teeth altogether. Some
lettres their woordes fall in their lippes, scant opening them
when they speake. There are a thousande soche faultes a-
mong menne, bothe for their speache, and also for their ge-
sture, the whiche if in their young yeres, they bee not reme-
died, they will hardlie bee forgotte, when they come to man-
nes state. But the rather that these faultes maie bee redress-
ed: I haue partly declared heretofore, the right vse of vttre-
raunce, and now I minde by Gods help, to shewe the righte
vse of gesture.

what is gesture.

Gesture,
what it is,



Gesture is a certaine comely moderation of the coun-
tenance, and all other partes of mannes bodye, apte
to agreeynge to those thinges, whiche are spoken.
That if we shall speake in a pleasaunt matter, it is meete
that the looke also shoulde bee cherefull, and all the ge-
sture stirring thereafter. The hedde to bee holden vpright,
the soze hedde without frowning, the browes without ben-
dyng, the nose without blowyng, the yes quicke and plea-
saunt, the lippes not laied out, the teeth without grenning
the armes not moche caste abroade, but comely sette out, as
tyme, and cause shall beste require: the handes sometymes
opened, and sometymes holden together, the fingers point-
tyng,

tyng, the breaſte laid out, and the whole bodie ſtretching all together, with a ſemelie moderacion: By the which behauiour of oure bodie, after ſoche a ſorte, we ſhall not onlie deſite menne with the ſight, but perſwade them the rather the trueth of our cauſe.

A. Hortenſius had ſoche deſire to vſe comelie geſture, and had ſoche grace in that behalfe: that I double whether men had a greater deſire to ſe him, then they had to heare hym. His countenance ſo well agreed with his wordes, & his wordes were ſo meete for his countenance, that not onlie he did pleaſe the iudgemente of his hearers, and contented their minde: but alſo he pleaſed their eyes, and deſited their eares, ſo moche as could be wiſhed.

Tullie ſaith well: The geſture of manne, is the ſpeache of his bodie, and therefore reaſon it is, that like as the ſpeache muſt agree to the matter, ſo muſt alſo the geſture agree to the mynde, for the eyes are not giuen to manne onlie to ſee, but alſo to ſhewe, and ſet forth the meaning of his mynde, euen as vnto a Boze, are giuen byſelles: To a Lion, the taile: to a hoſe, his eares: whereby their inclinacions and ſodaine affectiōs are ſone eſpyed. When wee ſee a manne looke redde in the eyes, his browes bente, his teethe biting his vpper lippe, we iudge that he is out of patience. Therefore as we ought to haue good regarde, for the vnderſtānce of oure wordes, ſo wee ought to take hede that our geſture be comelie the which both beeyng well obſerued, ſhall encreaſe fame, and gette eſtimation vniuerſallie.

But heare an ende. And now as my will hath been earneſt, to doe my beſt: ſo I wiſhe that my paines, maie bee taken thereaſter. And yet what needes wiſhyng, ſeyng the good will not ſpeake euill: and the wicked cannot ſpeake well.

Therefore beeyng ſtated vppon the good, and aſſured of theire ſentle bearyng with

me: I feare none, becauſe I ſtāde vppon a ſauſe

grounde.

AT able to finde out soche matter as is contained in
this Booke, first by the Lease, and next by the
Page, or syde of the Lease.

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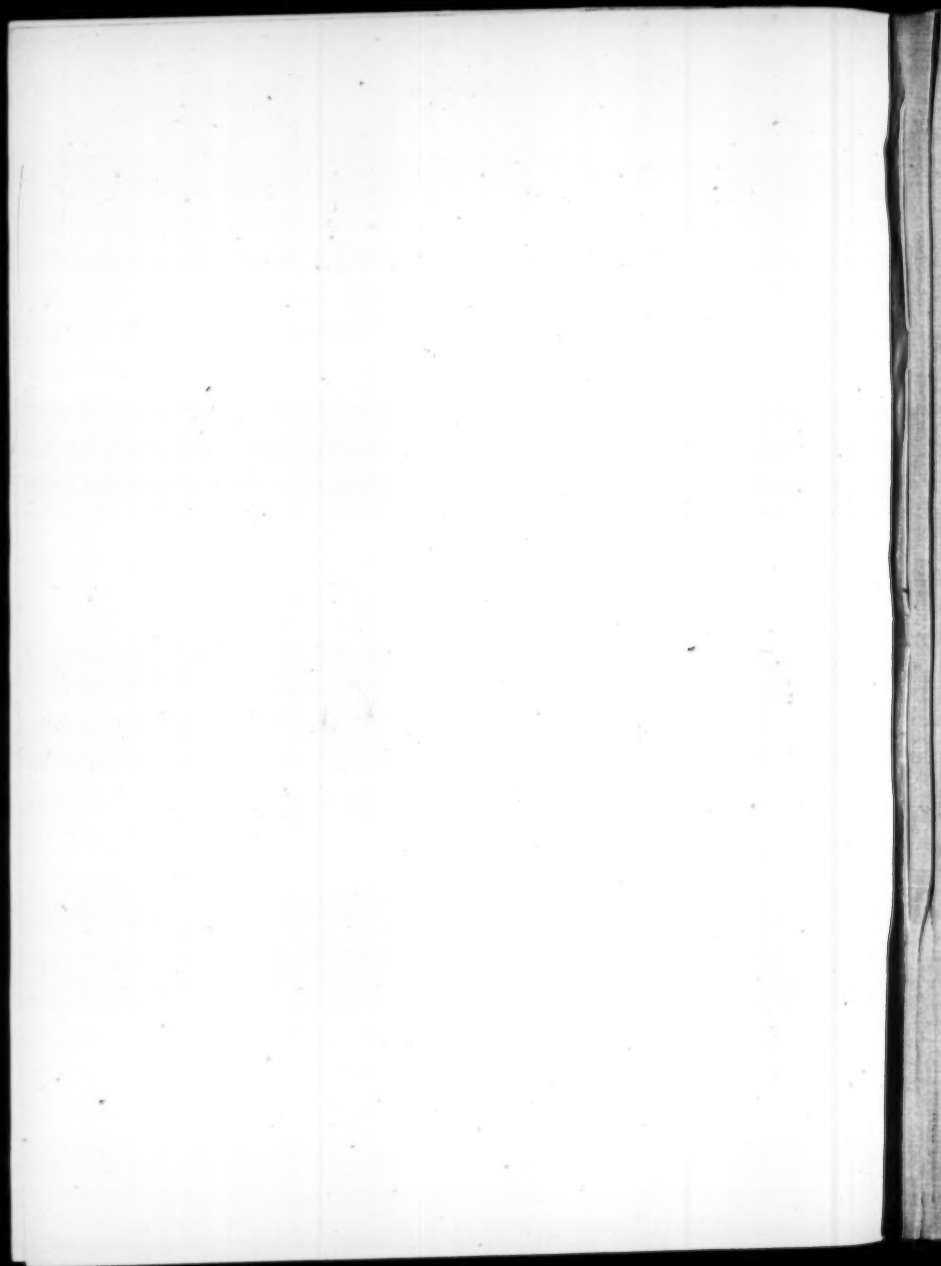
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